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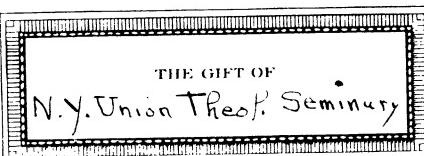
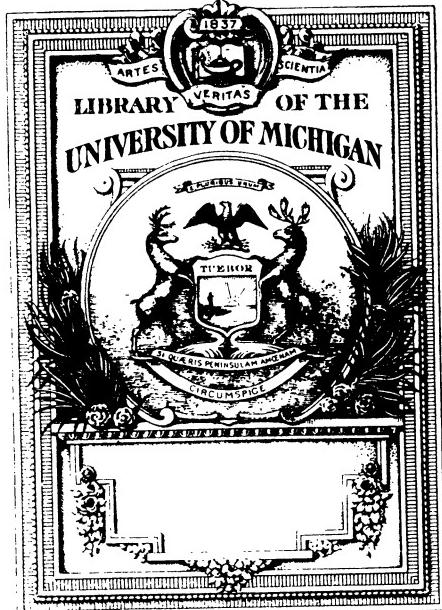
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From the "Seminary"

DEDICATION OF NEW BUILDINGS

Union Theological Seminary

1200 Park Avenue, New York

SERVICES IN ADAMS CHAPEL

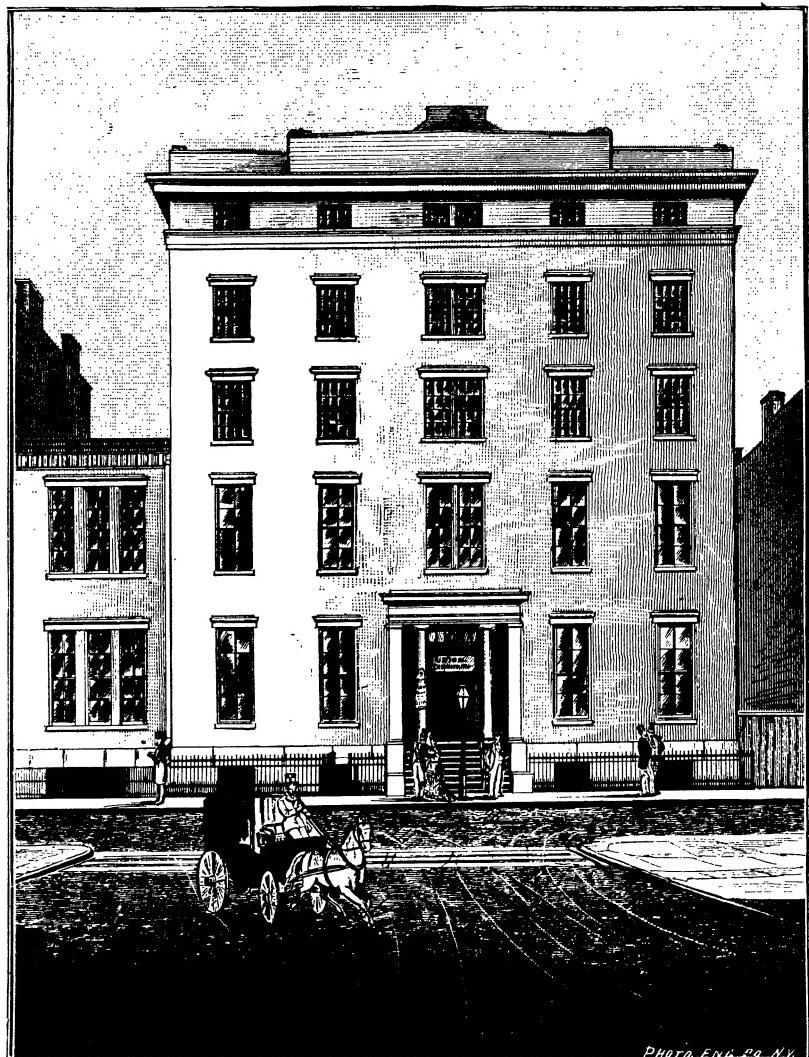
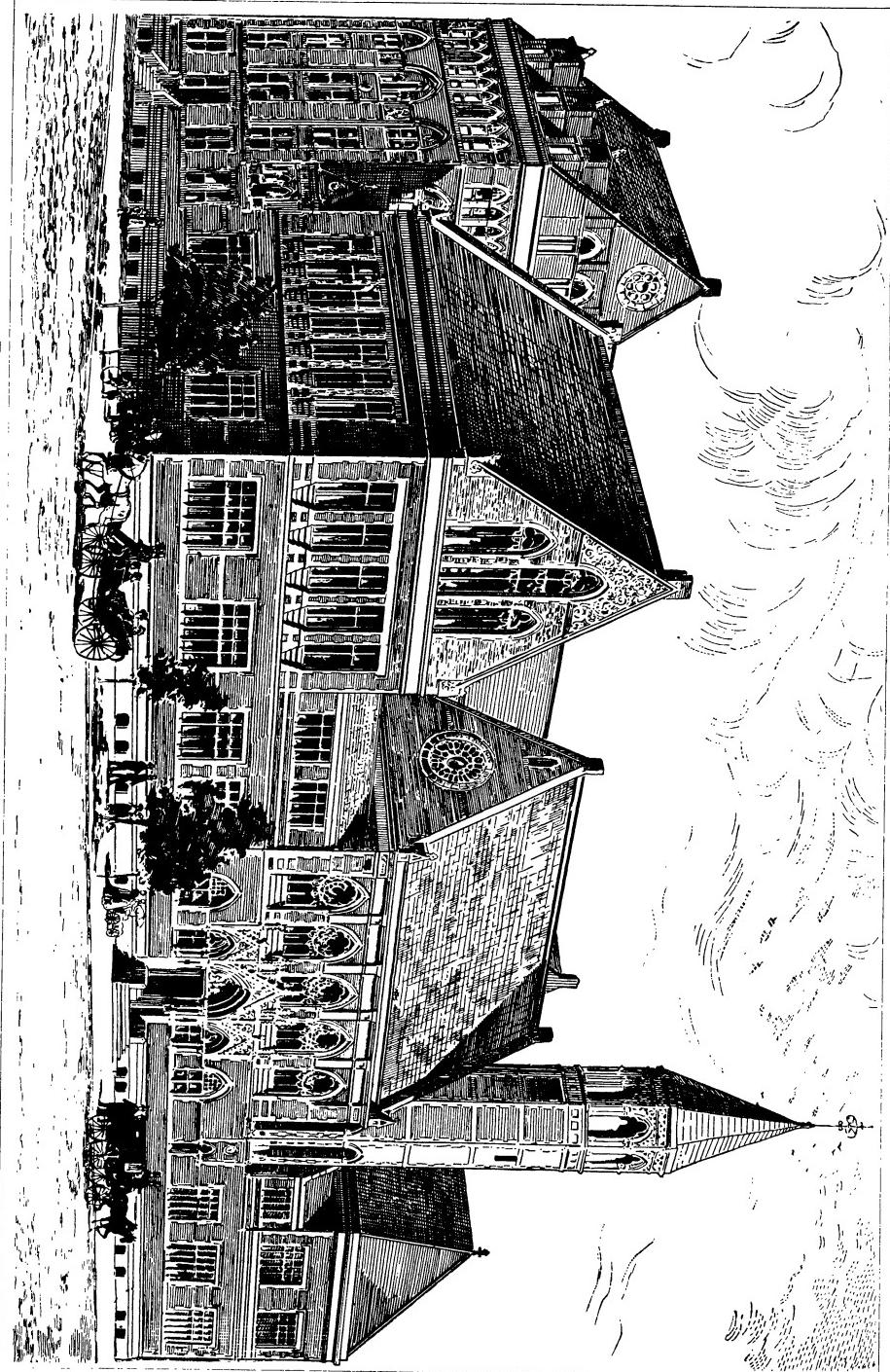


Photo Engd. N.Y.

THE OLD SEMINARY BUILDING,
UNIVERSITY PLACE, NEW YORK.



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UNION THEOLOGICAL SEMINARY, LENOX HILL, PARK AVENUE.

SERVICES IN ADAMS CHAPEL

AT THE

DEDICATION

OF THE

NEW BUILDINGS

OF THE

Union Theological Seminary,

1200 PARK AVENUE,

NEW YORK CITY.

December 9, 1884.

NEW YORK:

PRINTING HOUSE OF WILLIAM C. MARTIN,
333 JOHN STREET.

1885.

INTRODUCTORY NOTE.

What is now called the Union Theological Seminary was opened for instruction December 5th, 1836. Eight city lots had already (February 10th, 1836) been ordered to be purchased under a lease from the Sailors' Snug Harbor. Four of these lots fronted (100 feet) on University Place, between Seventh and Eighth Streets; and four, directly in the rear, fronted on Greene Street. The whole depth of the plot was 175 feet. The four lots on Greene Street were intended for Professors' houses. These four lots were subsequently sold, with the two houses which had been erected upon two of the lots. The Seminary Building on University Place (then Jackson Avenue) was dedicated December 12th, 1838. It was three stories high, with a frontage of sixty-five feet, and contained a Chapel, three Lecture Rooms, a Reading Room, a Library, and a few rooms for Students. In 1852 two stories were added to this Building, providing increased accommodation for Students. A corner house on Clinton Place (No. 30) was purchased in April, 1865. In March, 1866, one of the Professors' houses on Greene Street (No. 257), which had been owned and occupied for more than twenty years by Dr.

Edward Robinson, was purchased of his heirs. In April, 1875, another house on Greene Street (No. 263) was purchased. During the summer of that same year a new Building was erected, uniting 263 Greene Street with 30 Clinton Place; an addition was made to the old Seminary Building, partly to accommodate the Library; and the Building itself was thoroughly renovated. The question of removal, which had been raised more than once, was then thought to be settled for many years to come.

The new site on Lenox Hill, three miles north of the old site on University Place, was purchased in April, 1881. The original purchase was of ten lots between 69th and 70th Streets, fronting eastward on Park Avenue. The price paid was \$275,000. Two additional lots were purchased in February, 1883, a third lot in December, 1883, and a fourth lot in January, 1885. Two of these four lots are on 69th Street, and the other two are on 70th Street, in the rear of the Dormitory. The six houses which will stand upon the four lots—three on each of the two Streets, may at any time become wings of the Dormitory. The four Buildings of the Seminary—Chapel, Library, Lecture Hall, and Dormitory, surrounding a hollow square, occupy the ten lots first purchased. The four buildings have cost about \$425,000. There is no finer group of buildings in the City. The architects were William A. Potter and James Brown Lord.

The Building Committee consisted of Ezra M. Kingsley, Roswell D. Hitchcock, Erskine N. White, David H. McAlpin, John Crosby Brown, D. Willis James and Henry Day. The foundations were laid in January, 1882. The Buildings were substantially completed by the first of May, 1884, and occupied at the opening of the Academic year, September 17th, 1884.

The service of dedication, deferred till Tuesday, December 9th, 1884, was held in the Adams Chapel, and was conducted by President Hitchcock, and by the Rev. Dr. John Hall—Dr. Hall reading the Scripture and making the prayer of consecration, and the President delivering the address.

Luncheon having been served at one o'clock in the Gymnasium, the audience reassembled in the Chapel, at three o'clock, to listen to short addresses from distinguished scholars—guests of the Seminary, representing other Institutions.

In the evening, at eight o'clock, a Prayer Meeting was held in the Chapel, the Rev. Dr. Charles H. Parkhurst, John Crosby Brown, and D. Willis James taking part in the service.

1200 Park Avenue,
January 24th, 1885.

A D D R E S S
BY
ROSWELL DWIGHT HITCHCOCK.

We have waited long, and patiently, for the occasion which has now called us together. And the waiting is well rewarded. Forty-eight years ago, when this Seminary began its existence, its roots were in the air. It had no building of its own, no library, no permanent endowment, no charter even; and for two years no catalogue was published. But the institution had a recognized felicity of location in the commercial metropolis of the continent; soon it had the great name of Edward Robinson; and has had, all along, in its steady development, the impulse and support of earnest, practical piety, of resolute determination, and of good secular common-sense. Through all the changeful years of experiment, of struggle, and of growth, our environment, our Faculty of instruction, and our Board of direction have all worked on harmoniously together towards the happy consummation which has at length been reached. And so we stand here to-day, in strong, strategic position, occupying the very spot of all others on this island to have been preferred; with appointments of every sort more nearly perfect than we had dared to expect so soon.

I see the shadows. Only a few days ago Henry Ivison took leave of us. We miss the many well-remembered forms of Founders and Benefactors, of Instructors and Alumni, who would have rejoiced to behold this day. It may be they *are* beholding it from the other side, gazing down, unseen of us, into these upturned faces, joining with us in the melodies of song and prayer; even more tenderly grateful than we are for what has already been accomplished for the kingdom of our Lord; and more exultingly assured of still greater and better things to come. Forty-eight years ago, in a city whose population was only about one-fourth of what it is to-day, no human sagacity could have placed permanently an institution like this of ours. Our predecessors were simply obliged to wait. The present location is apparently for many decades, if not for all time. This commanding site, so near the centre of the island, is in little danger of losing its advantages. Right behind us is the grand Central Park; close around us are hospitals, schools, and galleries of art—the trophies and adornments of an advancing Christian civilization. But this institution of sacred learning, which we dedicate to-day—interpreter of God's word, herald of God's grace, outranks them all. Our work lies along far-reaching lines. The spiritual and eternal must dominate the material and temporal. We must steer, not our commerce only, but our whole civilization, by the stars. Religion is the supreme arbiter and architect.

I am allowed no great latitude of choice in selecting the topic of my discourse to-day. The proprieties of the occasion are imperative. I must speak to you

about this School of the Prophets. I must tell you what it has been, what it is, and what it aims to be. Its earlier annals are before me in the official records. But more than half its history has been, as it were, a part of my own personal experience. Some of its earliest benefactors, such as the elder Anson Greene Phelps, I never saw. Its first President, the Rev. Thomas McAuley, and its first Professor of Systematic Theology, the Rev. Henry White, I do not remember ever to have met. But I have known almost every other man whose name is in our General Catalogue, whether as Director or Teacher. My own call to service here, in 1855, came on me like a baptism which I could not refuse. And never since have I forgotten to bless the Lord for giving me such work to do, in the midst of such surroundings of fellowship and opportunity. I believe in the Union Theological Seminary. For twenty-nine years I have begrudged it neither laborious days, nor wakeful nights. It has absorbed my life. And yet I choose to be haunted, day and night, by the vision of what it may be.

Two years from now this Seminary will have rounded out its first half century. The interval is brief, and the present occasion seems to require very much the same sort of deliverance as may be expected then. I shall take it for granted, that whoever voices that occasion will find quite enough still remaining to be said.

Our history divides itself into three sharply defined periods. The first period may be said to have begun with Edward Robinson; the second began with

Henry Boynton Smith; and the third began with William Adams. The first period gave us an edifice, a library, our name, our charter, and what may be called our preëminently Biblical reputation. The second period gave us an enlarged horizon of study, a more diversified and broadened culture, especially in history, philosophy, and theology. The present period has been one of new departures, and of signal prosperity, inward and outward. And all the periods have had a pronounced missionary inspiration, both domestic and foreign. Not many educational institutions have moved along so steadily towards a maturity of character at once so well defined, and so symmetrical.

I.

Of the honored Founders and first Benefactors of the Seminary, the President of our Board of Directors, whose gracious presence is a constant satisfaction, is now the only survivor. From him at first hand, from others at second hand, and from our own official records, the earlier history has been easily ascertained. In briefly reciting it, I must, first of all, correct a misstatement which has had wide currency. It has been asserted with confidence, that this Seminary no more named itself the “Union Theological Seminary” than any one of us named himself when he was born; that the name was given us at Albany, to distinguish this institution from the kindred one of our Episcopal brethren; and that the name was accepted as a happy accident and omen. It is indeed true that “The New York Theological Seminary”

was the name first taken by the founders in 1836. It is also true, that "The Union Theological Seminary in the City of New York" is the name inserted in the Act of Incorporation, which passed the State Senate and Assembly on the 27th of March, 1839, and was accepted by the Directors of the Seminary on the 30th of December, of the same year. But it is not true that this new name had its origin at Albany. It was sent up from New York. It originated with the founders. And it had a significance which the founders took pains to emphasize. It was meant to be a monumental protest against the unhappy rending of the Presbyterian Church in 1837, as also both a prayer and a prophecy against it. My authority for this version of the matter, is the Rev. William Charles Roberts, who had it from the lips of his venerable parishioner, Richard Townley Haines, the first lay President of the Board of Directors. In support of this positive testimony, it is a matter of record that, on the 15th day of March, 1839, twelve days before the Act of Incorporation was passed, the Directors of the Seminary voted to request their Committee on the Charter "to solicit an Act of Incorporation for this Seminary under such name as they may find acceptable to the Legislature." Clearly this implies, on the part of our Directors, some deliberation, and an expressed preference, of which no record can now be found. Mr. Charles Butler, the only survivor, remembers the deliberation and the decision. Our name, accordingly, may no longer be called a happy accident. It was happy enough, but no accident at all.

The spirit of the institution answered to its name. Laymen had a great deal to do in the making of it; rather more, I think, than in most other institutions of its kind and grade. Hence the emphasis put upon religion, as distinguished from theology; with the theology irenic rather than polemic. In the Preamble to the original Constitution of the Seminary,* drawn up, it is said, by Dr. Erskine Mason, we find this golden concluding declaration: "It is the design of the founders to provide a Theological Seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all the extremes of doctrinal speculation, practical radicalism, and ecclesiastical domination, may cordially and affectionately rally." There was felt to be a lamentable dearth of desirable candidates for the ministry. And this institution, while it would receive others, was designed especially for young men in the Cities of New York and Brooklyn, who might desire to study for the ministry, but whose circumstances rendered it inconvenient for them to go from home for that purpose. Vital godliness, thorough scholarship, and practical training in works of benevolence and pastoral labors, were all declared to be "essentially necessary." And so it was that our Founders builded wiser than they knew. Far beyond their original purpose, they had laid the foundations of an institution, which almost immediately began to be not merely provincial, but national and cosmopolitan.

*See Note A.

The growth was rapid; under the circumstances too rapid to be healthy. The first year, twenty-three young men came here to study for the ministry; in the second year, fifty-six; in the three regular classes of the third year, ninety-two; and 120 in the three regular classes of the fourth year. In that fourth year of 1839-40, the Junior class numbered fifty-five—an accession equalled, or exceeded, only twice in all our subsequent history. It was only the year before, that the building on University Place was finished, and the precious Van Ess Library put into it. Till then the Seminary had been literally peripatetic, the Mercer Street Vestry, and the parlors, or offices, of the Instructors being the only Lecture Rooms. The experiment was a new one, against all our educational traditions, so that permanent Professors, willing to take the risk, were not easily obtained. On the twenty-second of February, 1836, Justin Edwards, afterwards President of Andover Seminary, and Heman Humphrey, then President of Amherst College, were rival candidates for the Chair of Systematic Theology. Dr. Edwards was chosen, but declined. At the same time, Joseph Addison Alexander, of Princeton, was appointed to the Chair of Biblical Literature, and he also declined. On the thirtieth of September, 1836, Henry White, then thirty-six years old, educated at Princeton, and pastor of the Allen Street Church in this city, was elected to the Professorship of Systematic Theology, which had been declined by Justin Edwards.* The choice was a good one. Dr. White was an independent, acute, vig-

*See Note B.

orous thinker, and an admirable teacher. He lived to serve the institution for fourteen years, and is still spoken of by his pupils with great enthusiasm. An excellent copy of his Lectures, presented by a member of the class of 1843, the Rev. Samuel Haight Hall, is now among the manuscripts in our Library. Dr. McAuley having accepted the Professorship of Pastoral Theology, it remained to fill the Chair of Biblical Literature. And now it can do no harm to tell how near we came to losing the almost inestimable services of Edward Robinson. On the thirtieth of September, 1836, he and Professor George How, of the Columbia Theological Seminary in South Carolina, were candidates for the Chair which had been declined by Joseph Addison Alexander. Of the twenty votes that were cast, one was a blank, fifteen were for George How, and only four were for Edward Robinson. This result was due in part to a special personal interest in Professor How, but also in part, and largely, to distrust of the rival candidate on account of his German antecedents, associations, and supposed tendencies. Professor How strongly desired to come to New York, and kept the question open for a considerable length of time, but finally declined the position here offered him. On the other hand, better acquaintance with the pupil of Gesenius appears to have conquered every prejudice, and on the twentieth of December, 1836, Edward Robinson, then forty-two years old, was unanimously elected to the vacant place, holding it till he died, on the twenty-seventh of January, 1863. Our greatest good fortune in those early days was

the installment of this consummate scholar in the Chair of Biblical Literature. His letter of acceptance, which I would like to see published, is one of the most important documents relating to our early history. It lays out the work of Biblical Study and Criticism with the hand of a master.* But the full harvest had to be waited for. On the seventeenth of July, 1837, Professor Robinson set sail from New York for Europe and Palestine. His long absence, so near the beginning of things, of course weakened the Seminary somewhat. But when he returned, after three years, bringing back with him the treasures of the Orient, he went at once to his place in the front rank of distinguished scholars and teachers. His specialty was a double one, of "the Land and the Book." Few men have done so much for Biblical Lexicography. No one man has done so much for Biblical Geography. To call him the Reland of the nineteenth century, is quite as much of a compliment for Reland himself as for Robinson. His two Lexicons, his Harmony of the Gospels, and his Biblical Researches are the four solid pillars of his fame.

Other names adorn those early annals. In the Biblical department, special commendation is due to George Bush, the eminent Orientalist, to Isaac Nordheimer, the brilliant Hebrew Grammarian, and to William Wadden Turner, whose modest and patient scholarship gained for him hardly so much of recognition as he deserved. Professor Bush, then living almost like a monk in Nassau Street, taught Hebrew in the Seminary during the first year—from

*See Note C.

1836 to 1837 ; Nordheimer, three years—from 1838 to 1841 ; and Turner, nine years—from 1843 to 1852. A considerable part of the curriculum was cared for by Professors Extraordinary. The names of Erskine Mason, Samuel Hanson Cox, Ichabod Smith Spencer, Thomas Harvey Skinner, and William Adams, are prominent in the early catalogues. These men were city pastors, in charge of important congregations, with little time for the special studies of professors, or the proper drill of the class-room. The small number of regular professors was, for years, the weak point here. I used to think it strange that the founders and friends of the Seminary moved so slowly in this matter. But I am convinced that they did about as well as they could. In 1835 New York lost millions in the great fire. In 1837 the whole country was struck by one of those financial cyclones, which, like French revolutions, come once in about every twenty years. New York City was not then wealthy, as it is to-day. Presbyterian Churches, especially, were comparatively few and weak. “The rich man’s wealth is his strong city ; the destruction of the poor is his poverty.” It was so with us. And the reputation of the Seminary suffered. Young men flocked hither from the New England and other Colleges, and were disappointed. Promise outran performance. The General Catalogue will show how many went away from here, year by year, to other Seminaries ; and how many came from other Seminaries to this. As compared with Andover, the balance was against us. In 1846-7, our total number of Students in the three regular Classes, was 115.

From this point the decline was steady, till, in 1850-51, the total had run down to seventy-three. This, however, was only the darkness before the dawn.

II.

The second period in our history begins with the advent of a young Professor who had studied in Berlin, and was fully persuaded of the peculiar advantages of a great city as a place of training for the ministry. This young Professor then only thirty-five years old, was Henry Boynton Smith. He was born in the State of Maine, graduated at Bowdoin College, under the presidency of William Allen, whose daughter he afterwards married, studied theology at Bangor, Andover, and in Germany, was for five years a pastor in Massachusetts, and had been, for three years, Professor of Philosophy in Amherst College. His fibre was at once very fine and very firm. He was a born scholar and thinker, with the playful simplicity of a child, and with that heroic fearlessness of man which is born of the fear of God. He came here in 1850, a stranger personally to almost every member of the Board of Directors. Dr. Adams, and Dr. Stearns, of Newark, stood sponsors for him. He first occupied the Chair of Church History.* And it is not too much to say, that he handled the subject as it had never before been handled in any American Seminary. He led the way in naturalizing among us the historic spirit and method of the learned, devout and catholic Neander. After four years of this

*See Note D.

most quickening and fruitful work, only partially preserved in his Chronological Tables of Church History, he was transferred to the Chair of Systematic Theology,* made vacant the year before by the resignation of James Patriot Wilson, now of Newark, the honored son of an honored father. Professor Smith had, indeed, been teaching theology all along, but rather by historic suggestion. The method had now to be changed. The change was gradual. At first, and for a considerable time, the historic method held its own, almost too stoutly, against the dogmatic method. I used to hear it said, in those first years, that the Union Seminary had no distinctive theology. Some Old School men thought it too new; some New School men thought it too old. It was both old and new. The underlying philosophy was realistic. The theology was that of the ages, harmonized into a grand Catholic consensus. There can be no question about Professor Smith's sympathy with Augustine, Calvin, and Edwards. There can be no question about his charity for such men as Channing and Bushnell. Nor can there be any question about his more immediate indebtedness to such men as Schleiermacher, Tholuck, and Julius Müller. By and by, Professor Smith's Christo-centric theology began to be recognized as something at once more scientific and more edifying than either of the old belligerent extremes. It was by no mere adroitness, either logical or rhetorical, but by sharp, genial insight, that he reconciled apparently clashing statements. He was honestly of the opinion, that no

*See Note E.

American theologian had ever surpassed Jonathan Edwards ; that no European theologian of the Reformation period surpassed John Calvin ; that no mediæval theologian surpassed Thomas Aquinas ; and that no ancient theologian surpassed Augustine. But he bowed to no human authority—modern, mediæval, or ancient. He knew but One Master. For nearly fifteen years this grand irenic work went on, the slight frame all too delicate for the force it carried, till, in the winter of 1868-69, our accomplished, admired, and beloved Professor utterly broke down, and was kindly sent into foreign lands for the recuperation which was felt to be impossible at home. The unlooked-for opportunity was eagerly improved. In Germany among old friends, both going and returning, in Italy, in Egypt, in the Sinaitic Peninsula, in Palestine, in European Turkey, in Greece, the scholarly dream of years was realized. But his life ever after was a losing battle, till, in 1874, in great bitterness of disappointment, he resigned his Chair, to become Professor Emeritus and Lecturer on Apologetics, and at last, without a murmur, on the seventh day of February, 1877, he resigned his weary life. For a time it was feared that the fine work that he had done in the Class Room might have to remain in the Note Books, and in the memory of his pupils. To one of the most esteemed of these pupils, the Rev. William Stevens Karr, now Professor in the Hartford Theological Seminary, we owe unbounded gratitude that the work done by this most severely trained and most erudite of all our American theologians is in no danger any longer of becom-

ing a mere tradition. In 1882 Dr. Karr gave us the little volume of *Apologetics*, in 1883 another little volume of *Prolegomena*, and at last, in 1884, the *Lectures*. These alone are worth all the Seminary has ever cost.

Another eminent Professor belonged to this second period. From 1848, two years before the coming of Professor Smith, the Chair of Sacred Rhetoric was occupied by Thomas Harvey Skinner,* a courtly, gallant man, of Southern birth and blood, but of Northern training, a man of most positive, intense, and resolute theology wrapped in the mantle of a flaming evangelism. Many a prayer have I heard from his lips in our Evening Chapel Service, which would have been explained to me, had he died during the night that followed. When at length he did die, on the first day of February, 1871, having reached nearly four-score years, it was very much like translation. As any Professor might choose to have it, he stepped almost directly from contact with his Students in the Class Room into the blessed fellowship of saints and angels before the Throne.

Other Professors of the period were William Greenough Thayer Shedd, who took the Chair of Sacred Literature in 1863; and Philip Schaff, for whom the Chair of Theological Cyclopædia and Christian Symbolism was established in 1870.

Commemoration is due also to a succession of younger men, who, one after another, rendered excellent service as Assistant Instructors in the Biblical department. Some of our older graduates will

*See Note F.

be glad to hear the names of Hawks, of Dunning, of Hadley, of Starbuck, of Sheldon, and of Burkhalter. We remember also, with gratitude, the service rendered by Dr. Riggs of Constantinople, Dr. Van Dyck of Beyrouth, and Dr. John De Witt from the Seminary at New Brunswick in New Jersey, which has recently celebrated its centennial.

This second period takes in the four bitter and bloody years of our Civil War, during which freedom and slavery, Plymouth and Jamestown, wrestled together for the mastery of the greater part of the continent. It is easy enough now to be on the right side. But some of us remember the time when it was not quite certain whether loyal regiments from New England would be permitted to march peacefully down these streets. I shall always remember with pride, that our old edifice in University Place was among the first to run up the Stars and the Stripes. The number of our students immediately declined. Brave young men from the Colleges went to the fiery front, instead of coming here to study theology. One of our own Faculty, Henry Hamilton Hadley, a beautiful scholar, and a lovely Christian, laid down his life in the service of the Sanitary Commission as bravely as though he had fallen in battle. Our total went down (in 1863-4) to eighty-five. The year after the War (1865-6) it went up again to 123. Out of that War came the stalwart band of missionaries afterward sent to Kansas. Led by Captain Lewis, they did for Kansas what a similar band from Andover, years before, had done for Iowa.

Presbyterian re^ünion also belongs to this second period; and the part taken by our Seminary in that noble victory of breadth and charity, is one of its imperishable laurels. On our New School side the two men who did most for re^ünion, it hardly needs to be said, were Henry Boynton Smith and William Adams. George Washington Musgrave and Charles Clinton Beatty were the two men who did most for it on the other side. Charles Hodge was one of the later converts. At the semi-centennial of his Professorship in 1872, Union and Princeton Seminaries met face to face. Each had hung its trumpet in the hall. Each dipped to the other its war-worn flag; and the two Dogmatic Chairs were planted side by side on the Cloth of Gold. If saints judge angels, it must be because the uplifted and restored have some advantage over those who have never fallen. To be reconciled may be better than never to have been at variance. This re^ünited Presbyterian Church, I am very sure, is better than the Presbyterian Church which, in 1837, permitted itself to be rent in twain.

Early in this second period strenuous efforts began to be made for the permanent endowment of the Seminary. Till then annual subscriptions had been required to meet the current expenses. Prominent among the early contributors were such men as Richard Townley Haines, James Boorman, William Mills Halsted, Caleb Oliver Halsted, Anthony Post Halsey, David Hoadley, John Center Baldwin, William Earle Dodge, Norman White, and Anson Greene Phelps, father and son. Financial agents

were indispensable. Important service in this direction was rendered by the Rev. Lubin Burton Rockwood from 1843 to 1850; and from 1850 to 1852 by the Rev. George Franklin Wiswell. For years a majority of the staunchest friends of the Seminary were members of the Mercer Street Church. A scholarly and able discourse by the Rev. Dr. Prentiss, then pastor of that Church, setting forth the claims of the Seminary, prepared the way for a new departure. A social gathering in furtherance of this object—the first of its kind, was held at the house of Mr. Charles Butler, in Fourteenth Street, in the February of 1852. The appeal then issued was from the pen of Professor Smith. Exclusive of aid to the Students, the Seminary was then spending about \$12,000 a year. From the Roosevelt legacy of \$30,000, in 1846, and from all other sources combined, only \$5,000 a year could be relied upon. This suggested a further endowment of \$150,000, only two thirds of which, however, were actually raised. The Financial Agent of the Seminary, employed in securing this endowment, and for ten years afterward, was the Rev. Joseph Steele Gallagher, formerly of the United States Army, then settled over a Church in Orange, New Jersey. Subsequently, from 1863 to 1874, he served the Seminary as its Treasurer, and is remembered with lively gratitude.* In 1852, a fourth and an attic story were added to the Seminary Building, affording accommodation for forty-eight additional Students. In 1854, there came a welcome legacy of \$20,000 from Mary Fassitt, of Philadelphia, a friend

*See Note G.

of Dr. Skinner; and, in 1855, Mrs. Jacob Bell, of New York, formerly of Maine, gave \$25,000 to endow the Washburn Professorship of Church History, in memory of her brother, the Rev. Samuel Washburn, of Baltimore, and was permitted to name the first incumbent of the Chair. Soon came the second financial cyclone of 1857, followed, in 1865, by a new subscription of \$100,000; and this again, in 1870, by still another subscription of \$300,000. Both of these subscriptions were obtained by the Rev. Dr. Edwin Francis Hatfield, who became a Director of the Seminary in 1846, and died Moderator of the General Assembly in 1883. It was in 1870 that sixty city lots on St. Nicholas Avenue, in the neighborhood of 130th Street, were purchased as a new site for the Seminary. Removal thither was then considered to be a question merely of time and of means. Fortunately, our poverty prevented what we now see would have been a great mistake.

To this period belong the three Lectureships of the Seminary, which have diversified and enriched its Curriculum. In 1866, we had, from Arnold Guyot, the first course of lectures on the scientific foundation established by Professor Samuel Finley Breese Morse, of telegraphic fame. In 1867, we had, from Albert Barnes, the first course of lectures on the apologetic foundation established by Mr. Zebulon Stiles Ely, of this City, in memory of his brother. And in 1871, on the hygienic foundation established by Willard Parker, we had, from Willard Parker himself, our first course of practical lectures on health.

So ended the second period of our history. Through all its three-and-twenty years of storm and hardship, the Seminary kept on growing. Its branches were tossed, and sometimes torn, but its roots were multiplied and deepened. Comprehensive, severe, accurate, and ardent scholarship, not less than ardent piety, became more and more its conscious aim, more and more its confessed achievement. Its well-trained Alumni—editors, secretaries, professors, evangelists, and pastors, at home and abroad, had gone round the globe. From China westward, round again to China, the sun in his daily march was constantly rousing our children to their work. Such missionaries as Bowen, the Fords—father and son, Crane, Dodd, Parsons, the Jessup brothers, Kalopothakes, Post, and Calhoun, are now among the jewels of our crown.* The experiment of 1836 had unquestionably succeeded. It was proved that a great Theological Seminary, of the highest grade, both scholarly and practical, may be made to flourish in a great commerical centre. And then at last it had begun to be felt, that an institution which had accomplished so much, with means so limited, had fairly earned for itself a title to better equipment for still better service. Morning was in the air.

III.

It seems much longer ago than eleven years, that our Seminary entered upon the present period of its history. At the threshold stand two forms which I cannot separate: William Adams, and James

* See Note H.

Brown. Dr. Adams had a rare influence over Christian men. Son of an eminent classical teacher, prepared for college under his father in the Phillips Andover Academy, taking high classical rank at Yale, a favorite pupil and life-long friend of Moses Stuart, of the Andover Theological Seminary, settled for three years over a Congregational Church in Massachusetts, since 1834 a pastor in New York City, he was, when I came here, 21 years later, easily at the head of our Presbyterian ministry. He had been connected with the Union Seminary almost from its earliest conception; the first meeting in relation to it having been held on the 10th of October, 1835, and his name appearing for the first time in the minutes of the fifth meeting, held on the 9th day of November following. His ideal of a Seminary for New York was that of Andover transplanted, with improvements. He had helped the younger institution, sometimes against its prejudices, to more than one of its best professors. He was himself a shining model of what is most to be desired in either pastor or preacher. Near the beginning, he had been one of the Professors Extraordinary of Sacred Rhetoric. After Dr. Skinner's death in 1871, he came in again as Lecturer on Church Polity. In 1872, he was asked and urged to take Dr. Skinner's vacant Chair; but refused. This refusal was characteristic of him. With no unmanliness of self-disparagement, with no distrust of the sincerity of his admiring friends, he was yet one of the most modest of men. As I have had occasion to say of him before, apparently he was always afraid he might not

succeed, and yet was always succeeding. He was then sixty-five years old. His life had been spent in the pulpit, and he shrank from the great change of mental habit and attitude that would be expected of him. A year later, in 1873, when he was sixty-six years old, the Chair of Sacred Rhetoric was again offered him, in connection with the Presidency of the Seminary, and accepted.* For this auspicious result, we are indebted to the strong personal friendship existing between himself and Mr. James Brown, the eminent banker of New York. The two families were already allied by marriage. Mr. Brown had himself married the daughter of a clergyman. He was connected with what had been considered one of the Old School Churches. But he was living near the Seminary, and had witnessed its growth from the beginning. His gift of \$300,000, greatly exceeding any single previous donation to the Seminary, is not likely ever to be surpassed in its moral effect. It was princely; and it was opportune. It completed the endowment of six Professorships, only one of which, endowed by himself and his brother, John A. Brown, of Philadelphia, could bear his name. It was a most kindly considerate, and a most unselfish act. The dear, good man! His portrait hangs upon our walls like a perpetual benediction. A marble statue would better befit this new home.†

The administration of Dr. Adams came on us like a burst of sunshine. He had, of course, first of all, to take care of his own department of Sacred Rhetoric, which he handled with all the versatility and fresh-

* See Note I. † See Note J.

ness of early manhood. To this he added the toils and cares of an office which had lain dormant for thirty years. The whole institution was toned up. Professors and Students, equally and all, felt the magnetism of his courtly and stimulating presence. On all public occasions, he was our ornament and pride. In all the dry details of our daily, weekly, and monthly routine of work, he was a model of punctuality, precision, and thoroughness. He possessed, in an eminent degree, what I will venture to call the institutional instinct and habit. He was a genuine University man : always promptly in his place, and always ready for his work. He also believed in new departures. At an early date our Course of Study was carefully revised, in the interest of a severer discipline. During the first period of our history, and some way on into the second period, there had been only two lectures a day ; and these were between the hours of four and six in the afternoon, partly for the convenience of such as were supporting themselves by outside work. Some time before, the lectures had been pushed back an hour ; and now we added a morning lecture at eleven o'clock, for the expressed purpose of bringing outside work within the narrowest limits possible. With Dr. Adams originated our two scholastic Fellowships, which have done so much for the higher grade of service in our Colleges and Seminaries.* He secured for us, in 1874, our present Treasurer—Ezra Munson Kingsley, who seems now so indispensable, that we wonder how we ever got on without him.

*See Note K.

The Madison Square Church had been for some time in close alliance with the Seminary. In 1873, George Lewis Prentiss, then pastor of the Church of the Covenant, which had grown out of the old Mercer Street Church, was made Professor of Pastoral Theology, Church Polity, and Mission Work ; from 1873 to 1874 Dr. Schaff was Professor of Hebrew and the Cognate Languages ; in 1874 Dr. Shedd was put into the Chair of Systematic Theology, Dr. Schaff taking Dr. Shedd's place in the Chair of Biblical Literature ; in 1875 Charles Augustus Briggs, one of our Alumni, was put into the Chair of Hebrew and the Cognate Languages ; in 1876, Charles Roberts was appointed Instructor in Elocution and Vocal Culture ; and in 1879 Francis Brown, a recent graduate, was appointed Instructor in Biblical Philology. It was almost a reconstruction of the whole Faculty.

In 1875 Dr. Adams procured the means of renovating our old buildings, and erecting a new one, in the expectation of holding on indefinitely to the old location. It was Governor Morgan's gift, on the twenty-ninth of March, 1880, of \$100,000, partly for books, and partly for a fire-proof building, which suddenly changed all that.* Then our President began to look about for another site. Soon after, at his summer home on Orange Mountain, in New Jersey, looking off upon the sea, looking up into the sky, on the last day of August, 1880, the throbbing, busy pulse stood still. Of fifty years of signal service, the last seven had been the golden autumn of his life.

*See Note L.

Of what has followed, I hesitate to speak. I thank the Directors of the Seminary for the confidence they had in me. I thank my learned Colleagues for their unfailing courtesy and kindness. I thank the Students of the Seminary for their careful observance of the scholarly and Christian proprieties of our Academic life. And I thank our Alumni, far and near, for all they have written, or have said, to stimulate my favorite studies, and help me to bear easily these official burdens, so large a proportion of which I must continue to bear alone.

The Brown Professorship of Sacred Rhetoric, made vacant by the death of Dr. Adams, was given, in 1881, to one of our Alumni, the Rev. Thomas Samuel Hastings ; in the same year Francis Brown was made Associate Professor in the Department of Biblical Philology ; and in 1883, Charles Ripley Gillett, another Alumnus, was appointed Librarian.

Great changes have certainly been wrought here within the last four years. But only the kindest Providence could have brought them to pass. It was an inspiration that moved our benefactors to purchase this costly site, and rear upon it a group of buildings so admirably suited to their purpose. Edwin Denison Morgan, the great War Governor of New York, settled the question of location for us by his second gift of \$100,000. It could not reconcile us to his death, to know that still another large donation, equalling all that he had done before, lay waiting for us in his will.* This beautiful Chapel was the dying gift of Frederick Marquand, who asked only

*See Note M.

that it might bear the name it receives to-day. Morris K. Jesup gives us the adjoining Hall, whose four spacious Lecture Rooms would accommodate much larger classes than we now enroll. Daniel Willis James gives us our splendid Dormitory. David Hunter McAlpin continues to enrich our Library in his special department of British History. From the library of Dr. Hatfield, who had served us in other ways, several thousand volumes, and several thousand pamphlets, have been received. We have now about four times as many books and pamphlets as we had at first. One whom I may not name, has endowed the Harkness Chair of Elocution. Charles Butler, the Hon. William Earle Dodge, now no longer with us, John T. Terry, Heber R. Bishop, and another friend of Dr. Hastings not willing to be named, have given us \$10,000 apiece. Henry G. Marquand, Henry Day, Russell Sage, John Crosby Brown, and William Earle Dodge, Jr., have given us \$5,000 apiece. Marcellus Hartley endows a Cadetship in memory of a darling child. Miss Sarah B. Hills endows another Cadetship, which is to bear the united names of herself and her departed brother. And still another, recently endowed, will be known as the Harkness Cadetship. Some smaller subscriptions, equally welcome, equally attest the interest awakened in behalf of our beloved Seminary. From the books of the Treasurer I have learned, that \$439,621.61 were added to our assets during the seven years of Dr. Adams' administration ; and that since then \$767,075.77 more have been added. On the last day of October, 1884, our assets amounted to \$2,044,255.32.

And still we are not content. President Eliot, of Harvard, has wisely said, that when an institution ceases to ask for money, it has ceased to grow. I should ask for a Professorship of Biblical Theology, at once, but that I happen to know it has already been provided for by one of our most intelligent and devoted friends.* But I must ask for Cadetships. Our modern industrial civilization, dating from the inventions and discoveries of the fifteenth century, is draining the country, to crowd the towns. Only one-fifteenth of the population of mediæval Europe was in the larger places. Now three or four fifteenths are there. In America this ratio is even greater than in Europe. Coleridge once said there is something awful in a crowd. This massing together of human beings, full of appetite, full of passion, full of want, is perilous. But, thank God, special exposure to evil, is likewise, and equally, special opportunity for good. We have a Gospel, whose genius, and whose promise, it is to conquer. Only, in the face of new antagonisms, we must have new methods. The sort of preaching that suited New England and Pennsylvania farmers half a century ago, will not suit the mechanics, tradesmen, and Street Arabs of our towns to-day. More and more, faster and faster, Christian work at home is becoming missionary work. Candidates for the ministry must be trained to do this work. And nowhere on this continent is there such opportunity for the training, as just here on this crowded island of Manhattan. Fifty-nine of our students, under the direction of

*See Note N.

Presbytery, are now engaged in this work ; and I must say, are not very lavishly paid for it. If we had in hand to-day a hundred Cadetships, each representing an endowment of \$5,000, and each yielding an income of \$250 a year, we might do Christian work here between Harlem River and the Battery, which ought to be done, and which can in no other way be so economically done. Not that all the Cadetships should be thus used. There are diversities of gifts, and young men preparing for the ministry should not have employment, nor assistance of any sort, merely because they need it. Many would prefer to have the money they require loaned to them.

Timid friends are worse even than treacherous foes. Christianity is not decadent. Only give it something to grapple with—some wrong to right, some grief to soothe, some sin to conquer, and soon we shall see the old power shaking in its auburn locks. Sceptical science is the last thing to be afraid of. If the science be real science, its enemies will be brought to grief. If it be not real science, its dead body will soon have to be carried out. Or if it be real science misapplied, then let us patiently wait a while. Seventy years ago astronomy was arrogant, though still astronomy. Fifty years ago geology was arrogant, though still geology. To-day biology is arrogant. To-morrow we may all of us be wiser than we are to-day. We shall have learned, perhaps, to leave the mysteries alone. I hardly think we shall ever solve the mystery of life. The mystery of death I am sure will only be solved by dying.

This Seminary, which communes with its own heart to-day, and asks fresh counsel of God, has nothing to fear for itself, or for its Students that are worthy of the name. Our traditions are both conservative and progressive. We respect equally the past, the present, and the future. Our foundations were laid upon the Word of God, devoutly, yet very strictly interpreted. Large portions of the Old Testament in the original, and the whole of the New Testament, have for some time been required in our Class Rooms. This has been the minimum, which, with few exceptions, we have thought should be exacted of all. We would like to make a knowledge of Hebrew Grammar a requisite for admission to the Seminary. At all events, we shall soon put the whole Bible, in its original languages, into our Curriculum. Already we offer to those who come here the entire range of Semitic study, including the Assyrian, which we were the first to teach on this side of the Atlantic. In short, the Bible is emphatically our Book. Whether on our knees in prayer, or at our desks in study, we seek to ascertain, if possible, just what it teaches, and all it teaches. So confident are we of its Divine origin, that instinctively we let it have the last word. We have no fear of what may happen to it to-day, to-morrow, or the day after. The oxen may be expected to shake the cart which carries the Ark of God from Kirjath-jearim to its final shrine. It is not wise to be disturbed about the oxen and the cart. The Ark of God steadies itself. Some Uzzah may be smitten, but the Ark is safe.

A P P E N D I X.

[**Note A.**]

PREAMBLE TO THE CONSTITUTION.

That the design of the Founders of this Institution may be fully known to all whom it may concern, and be sacredly regarded by the Directors, Professors and Students, it is judged proper to make the following preliminary statement:

§ 1. A number of Christians, clergymen and laymen in the cities of New York and Brooklyn, deeply impressed with the claims of the world upon the Church of Christ to furnish a competent supply of well-educated and pious ministers of the Gospel: impressed also with the inadequacy of all existing means for this purpose; and believing that large cities furnish many peculiar facilities and advantages for conducting theological education ; after several meetings for consultation and prayer :

RESOLVED, unanimously, in humble dependence upon the grace of God, to attempt the establishment of a Theological Seminary in the City of New York.

§ 2. This Institution (while it will receive others to the advantages it may furnish) is principally designed for such young men in the Cities of New York and Brooklyn, as are or may be desirous of pursuing a course of Theological Study, and where circumstances render it inconvenient for them to go from home for this purpose.

§ 3. It is the design of the Founders to furnish the means of a full and thorough education, in all the subjects taught in the best Theological Seminaries in the United States, also to embrace therewith a thorough knowledge of the Standards of Faith and Discipline of the Presbyterian Church.

§ 4. Being fully persuaded that vital godliness, well proved, a thorough education, and a wholesome, practical training in works

of benevolence and pastoral labors are all essentially necessary to meet the wants and promote the best interests of the Kingdom of Christ, the Founders of this Seminary design that its students, living and acting under pastoral influence, and performing the important duties of church members in the several churches to which they belong, or with which they worship, in prayer-meetings, in the instruction of Sabbath-schools and Bible-classes, and being conversant with all the benevolent efforts in this important location, shall have the opportunity of adding to solid learning and true piety, enlightened experience.

§ 5. By the foregoing advantages, the Founders hope and expect, with the blessing of God, to call forth from these two flourishing cities, and to enlist, in the service of Christ and in the work of the ministry, genius, talent, enlightened piety and missionary zeal; and to qualify many for the labors and management of the various religious institutions, seminaries of learning, and enterprises of benevolence, which characterize the present times.

§ 6. Finally, it is the design of the Founders to provide a Theological Seminary in the midst of the greatest and most growing community in America, around which all men of moderate views, and feelings, who desire to live free from party strife, and to stand aloof from all the extremes of doctrinal speculation, practical radicalism, and ecclesiastical domination, may cordially and affectionately rally.

[**Note B.**]

DR. HENRY WHITE'S LETTER OF ACCEPTANCE.

NEW YORK, November 1st, 1836.

TO THE BOARD OF DIRECTORS OF THE NEW YORK THEOLOGICAL SEMINARY.

Brethren :—The appointment, with which you saw fit to honor me, has been deliberately and prayerfully considered.

Considerations pertaining to my want of the requisite qualifications for the station, and to the important place in the Church of Christ that I am now occupying, have thrown a serious and

embarrassing obstacle in the way of my acceding to your expressed wishes, and have made the search after the path of duty difficult and painful, and somewhat more protracted than I could have wished. On the other hand, the importance of the station to which you have invited me, the desirableness that your infant Seminary should be organized to commence its operations the present year, the difficulty that exists in obtaining an individual in all respects qualified for the place, and the great confidence I have in the sound judgment of the Board that have placed this subject before me, have operated to deter me from hastily declining the appointment.

In investigating (what I regard to be) a great question of duty, at times the mental effort has been agonizing. By self-examination, by prayer, and the exercise of that measure of intelligence and discretion which God has conferred upon me, I can say, I have diligently sought to ascertain the Divine will; I have also taken counsel of many for whose judgment I entertain a high regard.

The time has come when it is proper that my decision should be made. I suppose I need not enter into any further detail of the reasons that have influenced my mind in coming to its result, and I have only to add in view of the whole case, as it has come before me, that *I have judged it to be the will of the Lord that I should accept the appointment, and, depending upon Divine assistance, promise as faithful a discharge of its duties as His grace shall enable me to perform.* It is with great diffidence that I have come to this conclusion, and, as already intimated, with a deep conviction of my insufficiency for the arduous and responsible duties of the station, and I cannot conclude without earnestly soliciting the prayers of every member of your respected Board in my behalf, that I may not be wholly unfaithful or unsuccessful in the important work for which I am but too poorly qualified.

I am, brethren,

Yours in the bonds of the Gospel,

[Signed.]

HENRY WHITE.

[Note C.]

DR. EDWARD ROBINSON'S LETTER OF
ACCEPTANCE.

NEW YORK, January 20th, 1837.

TO THE BOARD OF DIRECTORS OF THE NEW YORK THEOLOGICAL SEMINARY.

Gentlemen:—Having been for some months in this city for the purpose of obtaining information as to the plan and prospects of the Seminary under your charge, and having received on every hand the most frank and full communications, I am now ready, after prayerful and careful consideration, to give an answer to the letter of your Committee announcing that you had unanimously elected me to the office of Professor of Biblical Literature in the Seminary.

It has been to me a matter of high gratification to find that the Seminary, in its rise and future prospects, rests upon the sinews of Christian enterprise and piety in the city of New York; that it is the nursling of the churches in the city, and as such, will, if deserving, be borne in their arms, and cherished in their warm affections. Thus founded and nurtured, if it be conducted in the same spirit, there can be no doubt to a believing mind, that God will make it the instrument of great good, and crown it with abundant prosperity. The great principles of faith and practice on which the Seminary is founded, have my full and cordial assent: and it has thus far been, as it will hereafter be, the desire and effort of my life to inculcate those principles, and extend their influence, so far as God shall give me opportunity.

In aid of this great object, permit me here to offer a few suggestions in reference to the department to which you have called me, which are chiefly the result of personal experience, and may have, perhaps, a bearing upon the future influence and interests of the Seminary.

The Constitution properly requires every Professor to declare that he believes “the Scriptures of the Old and New Testaments

to be the Word of God, the only infallible rule of faith and practice." This is placing the Bible in its true position, as the only foundation of Christian Theology. It follows as a necessary consequence, that the study of the Bible, as taught in the department of Biblical Literature, must lie at the foundation of all right Theological education. To understand the Bible, the student must know all about the Bible. It is not a mere smattering of Greek and Hebrew, not the mere ability to consult a text in the original Scriptures, that can qualify him to be a correct interpreter of the word of life. He must be thoroughly furnished for his work, if he be expected to do his work well. A bare enumeration of the particulars that fall within the department of Biblical Literature will show that it covers a wider field than is generally supposed. To it, properly, belong full courses of instruction in the Hebrew, Greek and Chaldee languages, and also as auxiliaries, in the Syraic, Arabic, and other minor dialects, in Biblical Introduction, or the History of the Bible as a whole, and its various parts, its writers, its manuscripts, editions, versions, &c., in Biblical Criticism, or the history and condition of the text, in Biblical Hermeneutics, or the theory and principles of Interpretation, in Biblical Exegesis, or the practical application of those principles to the study and interpretation of the Sacred books, in Biblical Antiquities, and, further, a separate consideration of the version of the Seventy, as a chief source of illustration for both the Old and New Testaments.

I do not make this enumeration in order to magnify my own department—far from it; but rather to lead your minds to see and inquire, "Who is sufficient for these things?" Certainly it does not lie within the power of any one man, whoever he may be, to do justice to all these important topics. But there must be in every great undertaking a day of small things, there must be months, and even years of weakness, though yet of growth, and my object in these remarks will be accomplished, if they serve to draw your attention to the importance of the general subject, and thus prepare the way for further action, whenever God in his Providence shall seem to render it expedient.

In this connection, permit me to suggest whether it may not in due time be advisable to connect with the Seminary, a popular

class for Biblical instruction, intended particularly to prepare pious young men as teachers of Bible classes and in Sabbath Schools.

On the general subject of a Library, it is here only proper to remark, that a full apparatus of books in every department of Theology, is of course indispensable to the prosperity of the Institution. In particular, the Library should also contain a complete series of the works of the *Fathers*, so called, in the best editions, and with proper apparatus, and also the best editions of every Greek and Roman writer, with the necessary aids for their elucidation. There is not a page of any Greek writer, which does not in some way yield illustration to the sacred text, and the same is true also in a modified sense of all the Roman writers.

Another thing which has often struck me as of great importance in connection with an institution of this kind, is the power of the press. At the present time there are in this country quite a number of theological works, the manuals and text-books of our Theological Seminaries, which have been, and can be printed only at a single press in the whole land, and that connected with a sister Seminary. The influence which that press has thus exerted, and must still exert, is obvious to all; and I am aware of no external aid more powerful than this, to build up and extend both the theological and literary reputation of a Seminary. At a comparatively small expense founts of Greek and Oriental type may be procured, which can easily be so placed in connection with the Institution, or under its control, as to accomplish great effects without further expense or hazard to the Seminary.

There remains a single point which is personal to myself. It is known to some of you that I am connected by family ties with Europe, and that it has been my purpose to visit that continent during the present year. This purpose my duty to my family compels me not to forego, while yet my visit thither might be rendered available to the Seminary, in the purchase of books for the Library, and in the establishment of such correspondence and agencies as should greatly facilitate the procurement of them in future. At the same time I have for years connected with the idea of this voyage, the hope and intention of visiting Palestine, with reference to the preparation of a Biblical Geography, a work

much needed in our Theological Seminaries. Nor can I doubt that such a visit would increase, in a high degree, my feeble qualifications as a Teacher of the Bible.

With these views and explanations, feeling deeply my own weakness and insufficiency, yet in humble reliance on the Divine aid, and on the forbearance and sympathy of the friends of the Seminary, I am prepared to accept the office to which you have invited me, on the single condition expressed below, and am ready to enter upon its duties, and aid in the organization of the Seminary, so soon as I can make the necessary arrangements in behalf of my family.

The condition is that I have leave of absence from and after the close of the present Academic year for a period not exceeding one Academic year for the purpose of visiting Europe, it being understood that a suitable person shall be employed, at my charge, to perform the duties of the department during my absence, and that my time while in Europe shall be at the disposal of the Board as far as they may wish to avail themselves of it for any objects connected with the Seminary.

Should you deem it compatible with the interests of the Seminary that I take the office under these conditions, I am ready to throw myself heart and soul into the work, and exert, to the utmost, all the feeble powers which God has given me, trusting that in coöperation with my respected colleagues, and with the blessing of God upon His own work, an Institution may be raised up, which, by its happy influences upon the churches of this city and of our land, shall repay a hundred fold into the bosoms of its Founders, the cares and exertions and sacrifices which they have been called to make in its behalf.

With sentiments of respectful and grateful consideration, I am, yours in Christian bonds,

[Signed.]

EDWARD ROBINSON.

[Note D.]

DR. HENRY B. SMITH'S LETTER ACCEPTING THE
CHAIR OF CHURCH HISTORY.

R. T. HAINES, ESQ., PRESIDENT OF THE BOARD OF DIRECTORS
OF THE UNION THEOLOGICAL SEMINARY :

*Dear Sir :—*I accept the appointment to the Professorship of Biblical and Ecclesiastical History, with which your Board has honored me.

It has not hitherto been possible for me to return an affirmative answer to your invitation, but this delay has been constantly strengthening my convictions of the course I ought to pursue.

The importance of the position ought, perhaps, to make me hesitate still longer, but relying upon the grace of our Lord, I will venture to assume its responsibilities, asking for your indulgence to my imperfections in a department in which I have never given instruction.

I thank you and other gentlemen of your body for the kindness with which you have replied to my suggestions and inquiries, especially as to the enlargement of the Library in this department, and as to the permanence and possible increase of the salary. Allow me to repeat, that though I can truly "make and subscribe the declaration" required of your Professors, yet it seems to me on many accounts desirable that the doctrinal instruction in Church Polity should be confined to another chair.

In consequence of the absence of the President of this College, and its other exigencies, it will hardly be possible for me to commence my instructions in your Seminary until about the first week in December.

I do not conceal from myself the difficulties and hazards connected with entering on this untried position, with its new social and ecclesiastical connections. I ask your prayers that the Great Head of the Church may grant me such grace, that all my teachings may be for the glory of His name. May He ever bless with all spiritual blessings your School of the prophets.

In the fellowship of the Gospel,

Faithfully yours,

AMHERST COLLEGE, MASS.,

HENRY B. SMITH.

September 30, 1850.

[Note E.]

DR. SMITH'S ACCEPTANCE OF THE CHAIR OF
SYSTEMATIC THEOLOGY.TO THE BOARD OF DIRECTORS OF THE UNION THEOLOGICAL
SEMINARY, NEW YORK.

Dear Brethren and friends:—Through your Recorder, the Rev. Dr. McLane, by a letter of the 4th inst., I have received the announcement of my election to the Chair of Systematic Theology in your institution.

Deeply sensible of this new proof of your confidence, after mature deliberation and counsel, I have concluded to accept this new and most responsible trust, relying upon the grace of our Lord to give me strength and wisdom according to my need.

With every year I am more impressed with the wisdom of the platform on which the Seminary was established, and more willing to devote myself entirely to its great interests.

May the great Head of the Church still smile upon our Institution, giving peace and prosperity, and making it the means of promoting His glory.

With the highest regard,

Yours in the fellowship of the Gospel,

[Signed.] HENRY B. SMITH.

NEW YORK, March 11, 1854.

[Note F.]

DR. SKINNER'S LETTER OF ACCEPTANCE.

TO THE REV. DRs. COX AND ADAMS
AND CALEB O. HALSTED, ESQ.

Gentlemen:—I have determined to accept the place which has been offered to me by the Board of Directors of the Union Theological Seminary. My Church was informed of my decision yesterday, and a congregational meeting is to be held on Thursday evening next, when, I presume, the way will be fully prepared

for the Presbyterial action which is necessary to my removal. But while I anticipate the concurrence of the Church, and an early dissolution of the pastoral relation, I suppose it may be my duty to continue my present labors with little abatement until my people shall have obtained another minister. In this case I shall not be able to enter fully, at once, on the labors of the Professorship. It is my desire that my connection with the Seminary should begin when my pastoral relation terminates, and I hope if the welfare of my people shall require a temporary protraction of my care for them, the Seminary will not exact duty from me which will prevent my giving it to them.

With the highest regard,

I am, gentlemen, yours,

THOMAS H. SKINNER.

NEW YORK, *February 14, 1848.*

[**Note G.**]

MR. GALLAGHER.

The Rev. Joseph Steele Gallagher was born October 25, 1801, in New York City. During his school days he had the instruction of Mr. Mattaniah Nash, a good mathematician and astronomer, as well as classical scholar, who favored his more advanced pupils with lessons in astronomy and the use of a good telescope. In January, 1818, when only sixteen, the youth received from Col. Barclay, the commissioner of Great Britain under the Fifth Article of the Treaty of Ghent for fixing the boundary-line between Canada and the United States, the place of assistant to the British Astronomer, Dr. Tiark. He remained in this service till 1820, when he was appointed by President Monroe second lieutenant of artillery in the United States army, and was first stationed at Fort Moultrie, Charleston, S. C. In May, 1822, while stationed at Sackett's Harbor, N. Y., he came under the influence of a devoted Christian lady. Shaken in his then sceptical opinions by a little tract on the inspiration of the Bible, and asking her for a fuller treatise upon the subject, she procured for him

"Letters to a Young Officer on Christian Education, &c.," by Olynthus Gregory, LL.D., Professor of Mathematics in the Royal Woolwich Military Academy, an author whose mathematical works he had studied, and who, as a mathematician, he felt must have solid ground for his convictions. His earnest study of this book convinced him of his obligation to read and obey the Word of God as he would do in case of any commands from military authority, and he persisted for months in reading the Bible with fidelity, but, as he thought, with little spiritual interest, though made to feel profoundly that he had no sympathy with the mind of God. At last, after a night resolutely spent in confession and prayer, in which he became deeply distressed by a sense of guilt and darkness, Rom. iii. 19-28, fastened on his memory by many readings, came vividly to mind and was so clear to his apprehension that he seemed suddenly to emerge into full light and hope. With characteristic promptness he communicated his experience the very next day to his fellow-officers, and also endeavored to explain to each one of a body of prisoners under his charge the way of salvation. He began then to employ his life-long gift of introducing, with rare felicity, the subject of religion in personal intercourse of the most varied character. Henceforward, too, he always combined with military duty that of a Christian officer to religiously instruct and influence his soldiers. In 1823, when in command on Bedloe's Island, New York harbor, he established a Bible class in the fort. Mrs. David Codwise, with whom his long and intimate friendship then began, obtained from the Ladies' Bible Society a gift of one hundred Bibles for his use.

In his subsequent military life, at St. Augustine, Sackett's Harbor, Bangor, and elsewhere, his christian efforts were unremitting. He ordinarily held two religious services on Sunday, with prayer-meetings in the week, and also organized societies for promoting temperance.

Being convinced of the value of established religious instruction for soldiers and wishing due sanction for his own procedure, he early communicated his views to Mr. Calhoun, then Secretary of War, in a personal interview in 1824, and received his "cordial approval of judicious efforts for the moral and religious improve-

ment of the army." His friend, Major-Gen. E. P. Gaines, also gave him his hearty sympathy and support. Lieut. Gallagher was promoted in 1831 to the captaincy of a company at Fort Gratiot, at the outlet of Lake Huron, and, after considerable arduous duty at that frontier, was ordered, with his command, to active service against the Sacs and Fox Indians led by Black Hawk. During that campaign he was on the staff of Gen. Scott, and had much personal intercourse with him. As a testimony to Gen. Scott's humane and christian principles, he relates that the General laid before him, in private, the terms of a treaty he was about concluding with the Indians, asking his judgment especially on the moral aspects of the provisions, and saying : "I am desirous of making a treaty with these conquered tribes that an American may hear recited in London or Paris without a blush." Capt. Gallagher was promoted to the Adjutancy of his regiment in 1833, served as such till 1835, when he resigned his commission in order to enter the ministry. He received from Gen. Scott a letter expressing earnest regret at his decision to leave the army, but accepting it, offering the provision that it take effect after a year's furlough in consideration of his long and faithful service with very slight indulgence of that kind.

Mr. Gallagher had for some time carried on special theological studies as his duties allowed, especially improving the period of his command at Bangor, Me., to study Hebrew with Prof. Talcott of the Theological Seminary there. After further studies at Andover and Princeton Theological Seminaries, in October, 1837, he became the pastor of the Second Presbyterian Church, in Orange, N. J., and labored there with characteristic assiduity and marked success till in 1850, in seriously impaired health, he resigned his charge and took a season of rest and travel. In March, 1852, he was elected by the Directors of the Union Theological Seminary special agent to obtain an adequate endowment. In March, 1853, he had secured subscriptions to the amount of \$103,000, and in a second effort, ending in 1859, arduous and long continued (for the era of large single gifts had not then arrived), he raised the endowment to \$230,000. He acted for some years as general agent of the Seminary, until in 1863, on the death of the Treasurer, Anthony P. Halsey, Esq., he was elected Director and

Treasurer, with the additional title of General Secretary. These positions he held till May 10, 1874, when, by serious failure of health he felt constrained to resign them all. After a long period of declining health he died in Bloomfield, N. J., April 13, 1879.

WILLIAM A. PACKARD.

[**Note H.**]

ALUMNI OF UNION THEOLOGICAL SEMINARY WHO
ARE OR HAVE AT ANY TIME BEEN ENGAGED
IN THE FOREIGN MISSIONARY SERVICE.

- | | | |
|--------------------------------------|-----------------------------|------------------------------|
| 1838. SAMUEL ROBBINS BROWN..... | China and Japan | (1838-46.)
(1857-63, 67.) |
| 1843. HENRY MARTYN SCUDDER..... | India | (1844-63). |
| “ ELIPHALET WHITTLESEY..... | Sandwich Islands | (1844-54). |
| 1845. WILLIAM WARE HOWLAND..... | Ceylon. | |
| 1846. EUROTAS PARMELEE HASTINGS..... | Ceylon. | |
| “ WILLIAM LYMAN RICHARDS..... | China. | |
| 1847. GEORGE BOWEN..... | India. | |
| “ JOSEPH GALLUP COCHRAN..... | Persia. | |
| “ SENECA CUMMINGS..... | China. | |
| “ SAMUEL GOODRICH DWIGHT..... | Sandwich Islands. | |
| “ JOSHUA EDWARDS FORD..... | Syria. | |
| “ HENRY KINNEY..... | Sandwich Islands. | |
| “ SAMUEL DEXTER MARSH..... | South Africa. | |
| “ CYRUS TAGGART MILLS.... | China and Sandwich Islands. | |
| “ HOHANNES DER SAHAGYAN..... | Pastor in Turkey. | |
| “ TOWNSEND ELIJAH TAYLOR..... | Sandwich Islands. | |
| “ WILLIAM WOOD..... | India. | |
| 1848. ANDREW ABRAHAM..... | South Africa. | |
| “ JACOB BEST..... | West Africa. | |
| “ OLIVER CRANE..... | Syria and Turkey. | |
| “ EDWARD MILLS DODD | Turkey and Asia Minor. | |
| “ JOHN WELCH DULLES..... | India. | |
| “ JUSTIN WRIGHT PARSONS..... | Turkey and Asia Minor. | |
| 1849. GEORGE WHITEFIELD COAN..... | Persia. | |
| “ GEORGE WASHINGTON DUNMORE..... | Syria and Turkey. | |

1849. DWIGHT WHITNEY MARSH.....Turkey.
 1850. WILLIAM WOODBRIDGE EDDY.....Syria.
 " HOMER BARTLETT MORGAN, Asia Minor, Turkey and Syria.
 " EPAMINONDAS JAMES PIERCE.....West Africa.
 " SAMUEL AUDLEY RHEA.....Persia.
 " SETH BRADLEY STONE.....South Africa.
 1851. WILLIAM PRATT BARKER.....India.
 " ELI CORWIN.....S. S. and Pastor, Sandwich Islands.
 " ANDREW TULLY PRATT.....Syria.
 " JOSEPH WALWORTH SUTPHEN.....Turkey.
 1852. JASPER NEWTON BALL.....Syria and Turkey.
 " EDWARD TOPPIN DOANE.....Micronesia and Japan.
 1853. ELIAS LEVI BOING.....Choctaw Indians.
 " EDWIN GOODELL.....Smyrna.
 " CHARLES FINNEY MARTIN.....Egypt.
 1854. ALBERT GRAHAM BEEBEE.....Turkey.
 " VARNUM DANIEL COLLINS.....Brazil.
 " JERRE LORENZO LYONS.....Syria.
 " SANFORD RICHARDSON.....Armenia.
 " JACOB WILLIAM MARCUSOHN.....Turkey.
 " CHARLES CASEY STARBUCKWest Indies.
 1855. HENRY HARRIS JESSUP.....Syria.
 " TILLMAN CONKLING TROWBRIDGE.....Turkey.
 " ALLEN WRIGHT.....Choctaw Indians.
 1856. JACKSON GREEN COFFING.....Syria.
 " CHARLES HARDING.....India.
 " CHARLES MC EWEN HYDE.....Sandwich Islands.
 " MICHAEL D. KALOPOTHAKES.....Greece.
 " GEORGE HILLS WHITE.....Mesopotamia.
 1857. THEODORE LUIN BYINGTON.....Turkey.
 " EDWARD W. CHESTER.....India.
 " CHAUNCY LUCAS LOOMIS.....West Africa.
 " JAMES QUICK.....Ceylon.
 1858. JOSEPH KINGSBURY GREEN.....Turkey.
 1859. THOMAS LYFORD AMBROSE.....Persia.
 " EDWIN CONE BISSELL.....Honolulu, Sandwich Islands.
 " WALTER HALSEY CLARK.....West Africa.
 " HENRY NITCHIE COBB.....Persia.

1859. THORNTON BIGELOW PENFIELD.....India.
 " AMHERST LORD THOMPSON.....Persia.
 " CHARLES FINNEY WINSHIP.....West Africa.
 " SIMEON FOSTER WOODIN.....China.
1860. HENRY WATKINS BALLANTINE.....India.
 " PHILIP BERRY.....Syria.
 " HENRY MARTYN BRIDGMAN.....South Africa.
 " LYSANDER TOWER BURBANK.....Assyria.
 " DAVID STUART DODGE.....Professor in Syria.
1861. LYMAN DWIGHT CHAPIN.....China.
 " SAMUEL JESSUP.....Syria.
 " MOSES PAYSON PARMELEE.....Armenia.
 " GEORGE EDWARD POST.....Syria.
1862. JAMES MCKINNEY ALEXANDER.....Sandwich Islands.
 " GEORGE WHITEHILL CHAMBERLAIN.....Brazil.
 " JOHN THOMAS GULICK.....North China.
1863. GEORGE LACON LEYBURN.....Greece.
 " THEODORE STRONG POND.....East Turkey.
1864. SAMUEL RUSSELL BAKER.....Labrador.
 " WALTER HARRIS GILES.....Turkey.
 " CHAUNCEY GOODRICH.....China.
1865. THOMAS GAIRDNER THURSTON..Pastor Sandwich Islands.
1866. EDWIN AUGUSTUS ADAMS.....Bohemia.
 " SAMUEL SWAIN MITCHELL.....Syria.
1867. ALPHEUS NEWELL ANDRUS.....East Turkey.
 " LEWIS BOND, JR.....Turkey.
 " WILLIAM EDWIN LOCKE.....West Turkey.
 " CHARLES CHAPIN TRACY.....Turkey.
1868. ALBERT WARREN CLARK.....Austria.
 " THOMAS LAFON GULICK.....Spain.
 " FRANK THOMPSON.....Sandwich Islands.
1869. ROBERT HOSKINS.....India.
 " MERRILL NATHANIEL HUTCHINSON.....Mexico.
 " EDWARD RIGGS.....Turkey.
1870. EDWARD GIBBS BICKFORD.....Turkey.
 " PETER ZACCHEUS EASTON.....Persia.
 " ARTHUR HENDERSON SMITH.....China.
1871. GUSTAVUS ALBERTUS ALEXY.....Spain.

1871.	OSCAR JOSHUA HARDIN.....	Syria.
"	JOHN HENRY HOUSE.....	Turkey.
"	EDWIN RUFUS LEWIS.....	Syria.
"	FRANK ALPHONSO WOOD.....	Syria.
1872.	MARCELLUS BOWEN.....	Turkey.
"	LEANDER WILLIAM PILCHER.....	China.
1873.	ISAAC BAIRD.....	Odanah, Wis.
"	JOHN GILLIS.....	Indian Territory.
"	SAMUEL WHITTLESEY HOWLAND.....	Ceylon.
"	MYRON WINSLOW HUNT.....	China.
1874.	THOMAS MCCULLOCK CHRYSIE.....	West Indies.
"	CHARLES LEMON HALL.....	Dakota.
"	CHARLES LEAMAN.....	China.
1875.	DAVID STAVER.....	Syria.
"	CHARLES CUMMINGS STEARNS.....	Turkey.
1876.	GEORGE LARKIN CLARK.....	—
"	GEORGE ALFRED FORD.....	Syria.
"	SAMUEL LAWRENCE WARD.....	Persia.
1877.	THOMAS THERON ALEXANDER.....	Japan.
"	WILLIAM SCOTT AMENT.....	North China.
"	JAMES EDWARD TRACY.....	India.
"	THOMAS CLAY WINN.....	Japan.
1878.	CHARLES WILLIAM CALHOUN.....	Syria.
"	JOSEPH CLARK THOMSON.....	China.
1879.	JUSTIN EDWARDS ABBOT.....	India.
"	WILLIAM NESBITT CHAMBERS.....	East Turkey.
"	HIRAM HAMILTON.....	Mexico.
"	JUNIUS HERBERT JUDSON.....	China.
"	ISAAC HEYER POLHEMUS.....	Mexico.
1880.	WILLIAM MARTIN BROWN.....	Brazil.
"	ALBERT ANDREW FULTON.....	China.
"	JAMES WOODS HAWKES.....	Persia.
"	JOHN SAVILLIAN LADD	Bulgaria.
"	ROLLO OGDEN.....	Mexico.
"	WILLIE HERBERT SHAW.....	North China.
"	WELLINGTON JERVIS WHITE.....	China.
1881.	ARTHUR WODEHOUSE MARLING.....	West Africa.
"	ROBERT THOMSON.....	Roumelia.

1882.	CHARLES DAVID McLAREN.....	Siam.
"	WILLIAM CARTER MERRITT.....	Sandwich Islands.
"	FRANK VANDERMATER MILLS.....	China.
"	GILBERT REID.....	China.
"	JAMES ELCANA ROGERS.....	Persia.
1884.	CHARLES ARBOT DWIGHT.....	Turkey.
"	JAMES FRANCIS GARVIN.....	Chili.

[Note I.]

ACTION OF THE DIRECTORS IN THE APPOINTMENT
OF DR. ADAMS.

First.—That the Rev. Wm. Adams, D.D., LL.D., of this city, be appointed Professor of Sacred Rhetoric.

Second.—That by the marked liberality of Mr. James Brown, of this city, the sum of forty thousand dollars has been contributed to complete the Endowment of the Chair of Sacred Rhetoric, and that three other gentlemen of this city, two of them members of this Board, have guaranteed a sum equal to seventeen hundred dollars per annum, during the life-service of the Rev. Dr. Adams, should he become the incumbent of the Chair, thus providing the full amount required for the salary of the professor.

Third.—That in consideration of these provisions, and in order to comply with the wishes of Mr. Brown in the case, they recommend that, if practicable, an arrangement be made for the transfer of the sum of twenty-five thousand dollars, formerly contributed by Messrs. James Brown and John A. Brown for the endowment of the Chair of Hebrew, to the Chair of Sacred Rhetoric, and that the latter be henceforth denominated "The Brown Professorship of Sacred Rhetoric," and in a like manner for the transfer of the sum of twenty-five thousand dollars, formerly contributed by Mr. James Boorman, deceased, for the endowment of the Chair of Sacred Rhetoric, to the Chair of Hebrew, and that the latter be henceforth denominated "The Davenport Professorship of Hebrew," it being understood that in case these arrangements be made, the sum guaranteed as aforesaid, amounting to

seventeen hundred dollars per annum shall with the consent of the donors, and on the condition by them prescribed, avail for the said Professorship of Hebrew (and with the understanding that the representatives of the late Mr. Boorman make no objections to the proposed arrangements).

Fourth.—That they further recommend that the Rev. Dr. Adams, in accordance with the provisions of Article 2, Section 1, be appointed President.

The Fifth By-Law was unanimously suspended, and the Rev. William Adams, D.D., LL.D., was, by an affirmative vote of fifteen, all the members present, chosen Professor of Sacred Rhetoric, and by the same vote he was also appointed President as provided for in Article 2, Section 1 of the Constitution.

DR. ADAMS' LETTER OF ACCEPTANCE.

No. 8 East 24th Street, Madison Square,
NEW YORK, November 12, 1873.

TO THE BOARD OF DIRECTORS OF THE UNION THEOLOGICAL SEMINARY.

Dear Brethren:—Thanking you for the expression of your high regard and confidence in electing me to the several offices of Professor of Sacred Rhetoric, and President of the Seminary under your care, I hereby signify my acceptance of the same.

It is my purpose to enter upon the active duties of my position so soon as I can consummate matters now pending, affecting my pastoral relations to the Presbyterian Church on Madison Square. Without attempting to express all I feel in sundering my connection, long continued, with a most confiding and beloved church, and without enlarging on the reasons which have induced me, under your appointment, now to connect myself more intimately with our Institution, of which I was one of the original projectors; I can only assure you of my intentions to do all in my power for its prosperity, confident that I shall have your earnest and cordial coöperation.

Praying that we may all enjoy the blessing and help of Divine Providence in this our common trust, I remain with sentiments of christian regard,

Yours very truly,

WILLIAM ADAMS.

[**Note J.**]

Mr. James Brown was of Scotch-Irish descent. He was born at Ballymena, Antrim County, Ireland, February 4, 1791, and died in New York City, November 1, 1877. In 1800, two years after the great Irish rebellion of 1798, his father, Alexander Brown, came to this country, bringing with him his eldest son, afterwards Sir William Brown, and settled in Baltimore, Maryland. The three younger sons, George, John A. and James were left at school in England, but after a while followed their father across the Atlantic. In 1811 the firm of Alexander Brown and Sons was established in Baltimore. In 1815 James joined his brother William, who, in 1810, had established a branch of the house in Liverpool, England. In 1818 James returned to be partner with his brother in the firm of John A. Brown & Co., of Philadelphia. In 1825 he came to New York, and, in 1826, established the firm of Brown Brothers & Co. In 1838 John A. Brown retired from business, leaving James at the head of the house in this country. For many years the name of the firm has been a synonym for sagacity, success, integrity, and public spirit.

Mr. James Brown was twice married. His first wife was Louisa Kirkland Benedict, daughter of the Rev. Joel Benedict, of Plainfield, Ct. She died in 1829. One of her daughters, Sarah Benedict, married Mr. Alexander Brown ; another, Louisa, married Mr. Howard Potter ; and a third, Margaretta, married Mr. James Couper Lord. In 1831 Mr. Brown was married to Eliza Coe, daughter of the Rev. Dr. James Coe, of Troy, N. Y. She has survived her husband, together with two sons, Mr. George Hunter Brown, and Mr. John Crosby Brown. The latter became one of the Directors of the Union Theological Seminary in 1866, and, in 1882, was chosen Vice-President of the Board, in place of the Hon. William Earle Dodge, who died that year.

Alexander Brown's four sons all lived to a great age. When they died, Sir William was eighty years old ; George, seventy-two ; John A., eighty-three ; and James, nearly eighty-seven.

Mr. James Brown was a man of rare qualities, in most symmetrical combination. With a judgment seldom at fault, strong of will, tender in his domestic relations, profoundly religious, no act of his life was ever challenged, and absolutely no shadow darkens his memory. In the year 1854 a terrible affliction befell him. A son, two daughters, a daughter-in-law, and two grand-children, with two nurses, passengers on board the steamer Arctic, returning from Europe, perished by shipwreck. This, with other sorrows, before and after, greatly enriched his religious life. The letters that follow, written with no idea they would ever be published, give us some insight into the delicacy and nobleness of his character.

38 East Thirty-seventh Street,
NEW YORK, June 4, 1873. }

DEAR JOHN :

We received the telegram announcing your safe arrival at San Francisco on Sunday morning about nine o'clock from Dr. Adams ; and George and the party on the railroad excursion got safely home on Saturday evening. So that we had grateful hearts about the safety of our children. Nothing specially new here, all about as usual, except that on Monday I had a call from Mr. Norman White, communicating the most gratifying intelligence that the way is now open for Dr. Adams to become President of the New York Theological Seminary, if the endowment of the Chair he is to occupy is made up to \$50,000, \$20,000 being in hand. As usual when I am overjoyed, I became so nervous with the usual frog in my throat, it was some time before I could utter a word, to say that I would be most happy to make it up, and more if necessary. I don't know what he thought of me. He called early the next morning. Then I could speak, and I reassured him the Chair would be endowed, and as the gentlemen Trustees would soon be separating for the summer, there was no time to lose in calling them together. Mr. White saw the Doctor on Sunday morning, but he wished nothing said about it until he could see some of his congregation, that they might not be surprised, since it was their right first to hear his views and reasons from himself. I have not seen Mr. White since, nor your father, but presume the business is progressing.

* * * * *

Your affectionate father,

JAMES BROWN.

To JOHN CROSBY BROWN.

38 East Thirty-seventh Street,
NEW YORK, June 9, 1873. }

MY DEAR DR. ADAMS:

I thank you for the perusal of John's letter. We have all regretted that circumstances prevented you from taking the Chair in the Union Theological Seminary vacated by the death of Dr. Skinner. John told me the very delicate position you were then in, which decided your course. That being now removed, the only difficulty now in the way is a sufficient endowment of the Chair, and resigning your pastorate over the congregation where you are so much beloved. As John says, your influence for good in training young men for the ministry will last long after you are removed. As to the endowment of the Chair, our common friend, Mr. Norman White, has assured you that it is secured, and before John left on his present excursion I had some conversation about a gift to the Seminary, the income to be applied only to the payment of Professors' and Teachers' salaries. As it is some three or four years since my will was drawn, it needs some changes, and it is my purpose to appropriate \$300,000 for that object, which will include the endowment of the Chair which I sincerely hope you will make up your mind to occupy. [No alteration was made in his will, as he finally determined to be his own executor, and to give the money at once. J. C. B.] This is known only to Mr. and Mrs. Brown, and must remain with yourself till John comes home. If the increase of salaries to Professors will have any influence upon you in making up your mind on the point in question I shall be delighted. Mrs. Brown tells me you have been here to see me twice. I am very sorry I was not in. I have long felt that the salaries of the Professors are quite *too small*, and hence the views I take on that subject.

Yours truly,
JAMES BROWN.

38 East Thirty-seventh Street,
NEW YORK, Thursday, June 19, 1873. }

MY DEAR SIR:

We have received and read with much interest Mary's charming letter giving such good account of themselves and of their journey. Mrs. Brown wrote to them at San Francisco. As John will soon be home now we can talk over with him what we so much desire—your change of occupation, and we trust with increased usefulness. I wish that some other friend of the Seminary would leave it some \$200,000 or \$300,000, to supplement the board or other expenses of the students who are worthy and need it during the course of study; which I believe would obviate the expense of supporting them at the Seminary. Their boarding in good families would be a better training for the ministry than living in the Seminary; and this, if adopted, would save a large amount in building. When we called yesterday we were very glad to see Mrs. Adams so well. What a comfort your elevator is. Without it she could not have got down to see us.

Yours truly,
JAMES BROWN.
To the REV. WILLIAM ADAMS, D. D.

38 East Thirty-seventh Street,
NEW YORK, August 23, 1873.

MY DEAR SIR:

I return herewith Mr. Morgan's letter, and cannot but regret that his means are otherwise engaged though in a good cause. I am not, however, in the least discouraged, and feel that the object we have in view will not be delayed for want of means.

Ever yours,

JAMES BROWN.

The REV. WILLIAM ADAMS, D. D.

[**Note K.**]

FELLOWS OF UNION THEOLOGICAL SEMINARY.

- 1877. FRANCIS BROWN: Associate Professor in the Department of Biblical Philology, Union Theological Seminary, New York.
- 1878. SAMUEL FRANKLIN EMERSON: Professor of Greek and Modern Languages, University of Vermont, Burlington, Vt.
- 1879. EDWARD LEWIS CURTIS: Associate Professor of Old Testament Literature and Exegesis, Seminary of the Northwest, Chicago, Ill.
- 1880. CHARLES RIPLEY GILLETT: Librarian Union Theological Seminary, New York.
- 1881. FRANK EDWARD WOODRUFF: Associate Professor of Sacred Literature, Andover Theological Seminary, Andover, Mass.
- 1882. HARRY NORMAN GARDINER: Instructor in Mental Science, Smith College, Northampton, Mass.
- 1883. GEORGE HOLLEY GILBERT: Student at Leipzig, Germany.
- 1884. EDWARD CALDWELL MOORE: Student at Giessen, and Gottingen, Germany.

[**Note L.**]

GOVERNOR MORGAN'S FIRST GIFT.

NEW YORK, *March 29, 1880.*

To THE REV. WM. ADAMS, D.D., LL.D., PRESIDENT OF THE FACULTY, AND TO THE DIRECTORS OF THE UNION THEOLOGICAL SEMINARY IN THE CITY OF NEW YORK.

Gentlemen:—I desire to shew my appreciation of the usefulness of the Union Theological Seminary, and to aid it in the great work that it is now doing for the country.

I therefore forward herewith, one hundred thousand dollars of seven per cent. (7%) railroad bonds, as follows :

Fifty (50) first mortgage seven per cent. bonds of the Texas and New Orleans Railroad Company of 1874, dated August 1st 1865, payable August 1, 1905, of \$1,000 each, numbers 1,301-1,350 inclusive, also

Fifty seven per cent. bonds of the Wabash Railroad Company dated May 7, 1879, payable April 1, 1909; of one thousand dollars each, numbers 1,201-1,250 both inclusive.

I desire this fund to be held upon the following trusts for following purposes :

First.—The principal shall be held perpetually as a fund distinct from all other funds of the Seminary.

Second.—The income of this fund shall be applied to the improvement, increase and support of the Library of the Union Theological Seminary.

Third.—When the Seminary shall be *permanently located*, so much of this fund as may be necessary shall be expended in the erection of a new Library Building. It is my earnest desire that there should be no unnecessary delay in beginning this new building, and I trust that *in no case* this delay may exceed the limit of three years. Meantime, during this interval of three years, the Directors of the Seminary, after using so much of the fund as may be necessary for the support and enlargement of the Library, are permitted to use the remainder of said income in such manner as, in their judgment, shall best subserve the general purposes of the Seminary.

In case the Directors of the Seminary, for any reason not now apparent, shall desire to have extended the term of three years last named, in which to use any of the income of this fund for the general purposes of the Seminary, the said term of three years can be extended, provided my consent or the consent of my executors shall be obtained.

I have the honor to be with the highest esteem,

Very truly your friend,

E. D. MORGAN.

[**Note M.**]

The name of Governor Morgan has gone into the history of the American people. The first ancestor of the family on this side of the Atlantic was James Morgan, who came from Wales to Boston in 1636, and, in 1650, moved to Pequot, now New London, Connecticut. Edward Denison Morgan was born, February 8, 1811, in the little hamlet of Washington, in Massachusetts, among the Berkshire Hills. His life as a merchant began with a clerkship in Hartford, Ct., in 1828. In 1836 he moved to New York City, and soon became conspicuous as a sagacious, energetic, and successful man of business. His ventures were bold, and almost always profitable. A large fortune rewarded his earnest and versatile activity.

In public life, he served an apprenticeship as State Senator of New York from 1849 to 1853. From 1859 to 1863 he was Governor of the State. His administration was marked by great economy and thrift. He made frequent use of the veto-power in correcting abuses. When our Civil War broke out, he came at once to the front. About 220,000 men were raised, equipped, and sent by him into the field. From 1863 to 1869 he represented New York, with great dignity, in the Senate of the United States. Twice he refused the Secretaryship of the Treasury, first offered him by President Lincoln, and, afterwards, by President Arthur. He would himself have made an excellent President of the United States. His death occurred February 14, 1883.

His religious character was of the most sincere and solid type. Towards the end of his busy life he waked up to the great privilege of Christian beneficence, keenly regretting that he had lost so much time, and so many opportunities of service. His principal gifts were well-considered. A splendid dormitory at Williams-town, in Massachusetts, will be his abiding monument among the Berkshire Hills. The Union Theological Seminary has special reason to cherish his memory. He took pains to inform himself in regard to its origin, history, condition, and opportunities. His good opinion of it was one of the highest compliments it ever received. First he gave \$100,000 for the Library, and then \$100,000 to plant the Seminary in its present eligible position. In his will he left us another \$200,000, besides giving us a place among the residuary legatees.

[**Note N.**]

Six Professorships have been endowed, as follows :

I. The ROOSEVELT PROFESSORSHIP OF SYSTEMATIC THEOLOGY, was endowed in 1851, under the will of Mr. James Roosevelt, with \$25,000, which in 1874 had become \$34,000, to which Mr. James Brown in that year added \$46,000, making the whole endowment \$80,000.

II. The DAVENPORT PROFESSORSHIP (originally of Sacred Rhetoric, but since 1873) OF HEBREW AND THE COGNATE LANGUAGES, was endowed in 1853 by Mr. James Boorman (who died in 1866) with \$25,000, to which Mr. Brown added \$55,000, making the whole endowment \$80,000.

III. The WASHBURN PROFESSORSHIP OF CHURCH HISTORY, was endowed in 1855 by Mrs. Jacob Bell (who died in 1878) with \$25,000, to which Mr. Brown added \$55,000, making the whole endowment \$80,000.

IV. The BALDWIN PROFESSORSHIP OF SACRED LITERATURE, was endowed in 1865 by Mr. John Center Baldwin (who died in 1870) with \$25,000, which was afterwards increased to \$65,000, to which Mr. Brown added \$15,000, making the whole endowment \$80,000.

V. The BROWN PROFESSORSHIP (originally of Hebrew and the Cognate Languages, but since 1873) OF SACRED RHETORIC, was endowed in 1865, by Mr. John A. Brown, of Philadelphia (who died in 1872), and his brother, Mr. James Brown, of New York, with \$25,000, to which in 1874 Mr. James Brown added \$55,000, making the whole endowment \$80,000.

VI. The SKINNER AND MCALPIN PROFESSORSHIP OF PASTORAL THEOLOGY, CHURCH POLITY, AND MISSION WORK, was endowed in 1872, by Mr. David Hunter McAlpin, and a few other friends of Dr. Skinner and Dr. Prentiss, with \$50,000, to which Mr. Brown added \$30,000, making the whole endowment \$80,000.

In 1880 a fund of \$10,000 was raised for Elocution, to which, in 1883, \$40,000 was added, and the Chair was called "The Harkness Chair of Elocution and Vocal Culture." The name of the principal donor is withheld.

Three Lectureships have been endowed, as follows :

I. The ELY LECTURESHIP on "The Evidences of Christianity," was endowed May 8, 1865, by Mr. Zebulon Styles Ely, with \$10,000, in memory of his brother, the Rev. Elias P. Ely.

II. The MORSE LECTURESHIP on "The Relations of the Bible to the Sciences," was endowed May 20, 1865, by Professor Samuel Finley Breese Morse (who died in 1872) with \$10,000, in memory of his father, the Rev. Jedediah Morse, D.D.

III. The WILLARD PARKER LECTURESHIP on "Health," was endowed in 1873, by Dr. Willard Parker (who died in 1884) with \$2,000.

Two Fellowships have also been endowed, as follows :

I. The PHILADELPHIA FELLOWSHIP was endowed in 1876, with \$10,000.

II. The FRANCIS P. SCHOALS FELLOWSHIP was endowed in 1877, by Francis Peoples Schoals (who died in 1884) with \$10,000.

THE AFTERNOON ADDRESSES OF CONGRATULATION.

The exercises of the afternoon were conducted by the President of the Board of Directors, CHARLES BUTLER, LL.D., supported on the right by President HITCHCOCK of the Faculty, and on the left by Mr. JOHN CROSBY BROWN, Vice-President of the Board.

I.

PROFESSOR THAYER'S ADDRESS.

The Rev. Professor JOSEPH HENRY THAYER, D.D., was introduced as the representative of Harvard University, the oldest of our American Collegiate Institutions, and spoke substantially as follows :

“You are quite right, Mr. President. Harvard is, indeed, ‘the mother of us all.’ The relation of this, our oldest College, to theological education in the land is clear and unquestionable. One of the chief aims of its Founders was to secure a succession of godly ministers. In the explicit language of the contemporary account transmitted to their friends in the old country we are told, ‘After the Lord had carried us safely to New England, and we had builded our houses, provided necessities for livelihood, reared convenient places for God’s worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, *dreading to leave an illiterate ministry to the churches when our present ministry should lie in dust.*’ There have been those in recent times who would secularize Harvard University. And more than once has it been suggested that the Divinity School, which, in the growth of the sciences, has fallen under the administration of its distinct Faculty,

like the departments of law and medicine, should be detached from the University, as though it were an excrescence. But those who speak of theology as though it were a foreign growth at Cambridge, and clamor for the divorce there of science and religion, remind one of a story told of a certain witty and well-known Professor in our Medical School. According to the anecdote—for the authenticity of which, by the way, I cannot vouch ; but *se non è vero, è ben trovato*—to a certain lugubrious hypocondriac, who asked him if his disease were curable, he replied hilariously, ‘most certainly ;’ but put another face upon the matter (and the inquirer) by adding, ‘only the treatment ought to have begun two centuries ago.’ The claim that divinity has no legitimate place at Harvard University is a little tardy. It ought to have been put in two centuries and a half ago. For, if there be any fact respecting the intent of its Founders which is irrefragable, it is that they designed their ‘Seminary’ (as they often call it) to be a place of *theological* instruction. The attempt to tear away the ‘science of sciences’ from the list of studies of an institution, nearly half of the first five hundred of whose graduates are said to have entered the Christian ministry, is to try to draw the very warp out of the web of history.

“ Appropriately, therefore, has Harvard University been invited to participate in your rejoicings to-day. And how would its Founders have exulted to see such a day as this :—men who had been less than a decade in the land, who had reclaimed as yet from the wilderness a tract estimated as extending along the shore scarcely above thirty miles, and into the interior but six or seven at the most, men who at a time when the entire adult population of the settlement could probably have been reckoned in hundreds, assessed themselves for the endowment of their projected University a sum equal to the entire tax of the colony for a year, men who in their penury make grateful acknowledgement of such gifts as ‘a pewter flagon,’ ‘a small trencher salt,’ ‘one silver sugar spoon,’ ‘a roll of cotton cloth with nine shillings’; men, of whose undertaking, President Dwight, who is not addicted to extravagant language, has said : ‘It is questionable whether a more honorable specimen of public spirit can be found in the history of mankind,’—how would these palatial buildings and your princely endowment

consecrated to the special work of training preachers of the Gospel fill them with jubilation !

“ And it is in thorough consonance, Mr. President, with the generous spirit which animated the discourse to which we listened this morning, to call attention to the fact that in the work of the Founders of Harvard, we have an example of an education at the same time thoroughly religious and thoroughly unsectarian. It would be hard to find more explicit recognition of the Protestant and Biblical principle that every individual should be free to interpret Scripture, and formulate his faith for himself, than some of these men have left us. There is abundant evidence that they heeded the memorable advice given them by their pastor, John Robinson, to expect more truth and light to break forth from God’s word, and not to be like the Lutherans and the Calvinists who were come to a period in religion and stick where their leaders left them.

“ It is perhaps known to you that some of the present Professorships in Divinity received their distinct endowment in the last century. The Hollis Professorship, for example, was founded about 1725 by Thomas Hollis, a retired merchant of London, whose heart, we are told, was won by the free Catholic spirit in religion which characterized our new-world University. The only articles of faith which the Professor on his foundation is required to subscribe, is a statement of his belief that the Scriptures of the Old and New Testaments furnish the only perfect rule of faith and manners. One additional restriction, indeed, the Founder did insert. He was a Baptist ; and he stipulated that adherence to Baptist principles should never debar either Professor or Student from the benefits of his foundation. I am happy to add that his Chair is filled to-day by a Baptist clergyman in ‘ good and regular standing.’ Equally free from denominational trammels is the Hancock Professorship of Hebrew, established just after the middle of the same century. Its incumbent is required merely to be ‘ a Protestant and a reformed Christian ’—whatever that last description might be held to mean in these days.

“ It is true that during the first half of the present century, a particular denomination held dominant influence in the College ;

but to their credit be it stated, that upon none of the funds with which they enriched its theological endowments did they impose restrictions at variance with the Catholic spirit which had shaped its statutes from the first. And no man could desire a more cordial welcome than they have given to an Orthodox Congregationalist succeeding to the post of instruction, which has been held by such men as Norton and Palfrey and Noyes and Abbot. Moreover, could you have the privilege of intercourse with the present representatives of that denomination in our Theological Faculty, they would win, I am sure, your cordial Christian affection. Such clusters of Eshcol do not grow on a bramble-bush. In their name, Mr. President, and my own, it affords me pleasure to give your outstretched hand of fellowship a warm fraternal grasp.

" You have provoked us to love ; you have provoked us also to good works. In erecting this splendid structure for theological uses, you and your generous donors have been doing a permanent benefit to the community. It stands on the high places of the city as a conspicuous memento of things invisible. It will suggest wholesome reflections to the young man, as he passes along the street, who has been over-forward to believe that religion has outlived its usefulness—for it looks as though it had come here to stay. It will be full of stimulus to every Professor and Student frequenting it. The genius of the spot will be educating and elevating. The very breadth and massiveness of the structure, its solidity and completeness and chaste embellishment, are a perpetual rebuke to all easy-going, hasty, slipshod scholarship, whether in teacher or pupil. There is no danger, I believe, that amid the affluence of its appointments the truth will be forgotten to which the lamented Garfield gave such pointed expression. You remember the story. Once when on being asked where he was graduated, he had answered, 'at Williams ;' his inquirer responded 'Williams ! let's see, that's a little one horse affair up in Berkshire, isn't it ?' To which Garfield answered, 'My friend, let me tell you that a plank with MARK HOPKINS at one end of it, and me at the other, is what I call a College.' If such is the educating power of consecrated Christian manhood under opposing circumstances, what may it not be expected to achieve with the help and incentives here enjoyed.

"But you have benefited not the public and yourselves merely, but the rest of us—as I have intimated. If one member rejoice, all the others rejoice with it. The stimulus of your persistency and enterprise will act upon other institutions of sacred learning throughout the land. It will move their friends to emulate the example you have so worthily set. It will quicken their faith, a faith which will show itself in good works. It is with a dim stirring of hope, therefore, as well as with sympathetic joy, that I tender you, on behalf of the Faculty of Harvard, hearty felicitations, and bid you God-speed."

II.

PRESIDENT McCOSH'S ADDRESS.

The next speaker was the Rev. JAMES MCCOSH, D.D., LL.D., President of Princeton College. Speaking without notes, his remarks can be reported only in very brief outline.

"He entered an emphatic protest against the new departure in college teaching, the proposal to place Greek, Latin and Metaphysics among the elective studies. He believed that too much attention to the physical sciences tended to materialism, and was in favor of the introduction of new studies, but not of the rejection of the old ones. If the study of Greek was left optional with the Student, the Theological Seminaries would suffer thereby. If the young man who was inclined to enter upon a theological course was met at the outset with the necessity of reverting to the study of Greek, it would in many cases turn the scales against theological study. At Princeton they were unanimous in favor of retaining the classics in their old place in the curriculum. Another serious question to be considered was the secularization of college education. A movement was on foot to banish the Bible and all forms of religious worship from the precincts of the colleges. This had been done in many colleges in the old world, and it was surely coming to that in this country, unless a determined and united effort was made against it by the friends of Christian learning. He was ready to throw himself heart and soul into the contest."

III.**PRESIDENT PORTER'S ADDRESS.**

The Rev. NOAH PORTER, D.D., LL.D., President of Yale College, also spoke without notes. Heartily congratulating the Seminary on its new departure, he recognized the ties which have always existed between the Union Seminary and New England ; referring with great felicity to some of the noted New England Fathers of former days, whom he remembered as a boy. He referred also to the theological controversies which disturbed the earlier decades of the present century, and spoke with great hopefulness of the years to come.

IV.**PRESIDENT SEELYE'S ADDRESS.**

The President of Amherst College, the Rev. JULIUS HAWLEY SEELYE, D.D., LL.D., was next introduced. He spoke as follows :

" I heartily join, Mr. President, in the congratulations which shower upon you this glad day. When a theological seminary, so strong in its scholarship and so sound in its faith as this has ever been, finds its resources enlarged with its enlarging opportunities, all friends of theological learning must rejoice. Every theological seminary in the land is benefited by the benefits which this institution enjoys.

" But the interest in the event you celebrate is not confined to theologians. It affects social reformers as well. The great city which these buildings might almost be said to crown, the nation and the world, are to be profited in the life that now is by the instruction furnished by this institution respecting the life that is to come.

" Questions of social or political life, of municipal reform, of national administration, will be stated and answered in many minds the world over, according to the instruction here given. The preachers trained in this Seminary will, by their preaching, train many men who will be the social and civil leaders of their time, and whose leadership in thought and action will itself be led

by the views of God and man and redemption and revelation, in which they shall have been instructed by their preachers.

"In the memoirs of Sir Fowell Buxton, who made the first motion in the British House of Commons for the abolition of slavery in the British West Indies—inaugurating thus the most potent influence on our own anti-slavery agitation—I remember reading from his diary that the first impulse towards what he accomplished for the slave came from the preaching of his pastor in Wheeler Street Chapel. 'It was much, and of great value,' he said, 'that I there received.' I am not sure that he gives the name of the preacher—another instance, perhaps, of the poor wise man who saved the city, and no one remembered the name of that poor wise man,—but the preacher was the true leader; his religious views directed the political as well as the religious thought of his hearer. I do not suppose the preacher preached politics, in the technical sense of the term, in the least, but religion goes to the roots of all thought and action.

"This is more widely true than the world is wont to think. Men discuss their social questions on the ground of what they call social or political science, but all the views which men hold about man's relationship to his fellow men will be tinged, and in the last resort, directed by their views about man's relationship to God. The view that man has no God and no Creator, or, if a Creator, that he has no Divine Father, and Redeemer, and Lord, will modify one's entire outlook upon society, and lead to altogether different social theories from the view which brings all men under the personal superintendence and loving care of a creating and redeeming God. What a difference it would have made in the great thoughts, in the great leadership of Thomas Carlyle, if that sense of justice which made his rugged nature regal, which saw clearly, but saw only the weighing in the balance, with strict and stern allotment, all human things, had also seen the forgiveness of sin and the redemptive work of a divine self-sacrifice. God is just, but justice does not hold the sovereignty in the government of the world. The Lord is the Redeemer! He is the King who is to reign until He has put all enemies under His feet. And the view of God which puts His sovereignty where the Bible puts it, and where the preachers trained in this Seminary will proclaim

it to be, the view of God which teaches that He is love, and that we love Him because He first loved us, and that he that loveth God will love his brother also, will direct the thought of all the social reformers who may be led to entertain them, and will give the clew which justice cannot supply to all social entanglements.

"Our books of social science—our teachers of social science as a science—attempt to adjust the relations of men on what they call an equitable basis. It is due to capital, they say, that it should have its proportionate returns for its investments. It is just and equitable that the capitalist who supports a hundred laborers should have a hundred times as much as each laborer receives of the wealth they jointly produce. Just and equitable, perhaps, but is it kind? Is it self-sacrificing? Is it what the reign of love would bring? If not, we may depend upon it, we shall not thus adjust the social conflicts which continually disturb us. Nothing is ever settled, we are told, until it is settled right, but it is not settled then. Right and justice will no more settle surging human passions than will gravitation still the ocean while the sun's light and heat pour upon it. Love alone allays strife, and binds society together in brotherhood and peace. God alone, through the knowledge of His grace and loving kindness unto men, gives men the knowledge of the perfect human fellowship, and the inspiration which secures it.

"Hence it is, Mr. President, I find very good cheer on every hand from the prosperity of this Seminary. You are doing a great work for the Church, and for the State also. Perhaps I should say you are doing the work which shall show that the Church and State are not diverse but are a living unit, both actualized in their perfection only through the actualization among men of that Kingdom of God, whose scope and application it is to be the high mission of your pupils to proclaim."

V.

PRESIDENT CARTER'S ADDRESS.

The Rev. FRANKLIN CARTER, D.D., LL.D, President of Williams College, spoke as follows :

“The forces of faith and wealth that in the middle ages went into cathedrals, go in this age into institutions of religious training. The religious spirit of that age erected huge, immovable piles, grand and beautiful, to which men went from great distances for absolution and worship. This age has learned a truer secret than that of the cathedral—the secret of ministries and missions, of voluntary exile and self-denying service—and to the keeping of that secret this Seminary is consecrated, and of the learning of that lesson it is the outcome. ‘To seek and to save’ that which was lost : that was the purpose for which the Son of God became incarnate, and for the seeking and saving this institution trains men and will train them to the last moment of the republic.

“Nor will it be refused to me to make allusion to the fact that the hands that have given of their wealth so freely, have blessed other institutions far removed from the splendor of this metropolis.

“It may be easier to endow magnificently where a walk of a few minutes may enable the donor to watch the results of his benevolence, but the true charity of these men has the amplitude that belongs to the invisible kingdom ; the grace and the power that transcend the walk by sight.

“It may be said that in the great cathedral building of the middle ages, there was a more general movement : that old and young, rich and poor, lofty and lowly, turned their resources into the common channel ; but that the equipment of this institution is the gift of a few. But we must take the entire system of Christian education into account, and then we see how true it is that school, college, seminary and church are part of one whole, whose aim is to prepare men and women ‘to seek and to save,’ and how every Christian heart in all the land is concerned in one great movement. Then we see that every prayer, every aspiration, every farthing devoted to this purpose is in sympathy with these noble gifts, and that the emotion that enkindles the heart of this age finds a nobler climax in such a Seminary as this than could

be found in the Cologne Cathedral, whose spires this generation has wisely and lovingly completed; that a brighter radiance goes forth from such an institution than from the painted window with its cunning spandrel and delicate tracery of the grandest cathedral.

"Here then in the roar and turmoil of this great city, as the fairest flower of its Christianity, shall this Seminary be with its still hours of thought on God, His word, and His church; with its precious books, and its book-making professors; with its consecrated youth from the religious colleges and from the cloisters of the universities, and day by day, and hour by hour, God's spirit shall guide their hearts, and they shall go out, the chivalry of the church of to-day, to 'seek and to save,' housed by no superb art, but bending down, uncovered, wherever there is a fallen brother.

"One thing more we should remember, that it is the general aim of an institution, not the nature of the gift that makes the gift religious; that a library, a dormitory, a gymnasium, a laboratory, given to a Christian school, becomes tributary to the great work of the world's redemption, and will be more effective than the most costly religious foundation given to a secularized institution. And now seeing what we see, and remembering those that are interested in this great event of to-day, the churches; those who have gone out from here, and will go out, and the beloved dead, must we not have a new faith in 'the communion of saints' and surely believe that the saints shall take the kingdom?"

VI.

PROFESSOR PATTON'S ADDRESS.

*The Rev. Professor FRANCIS LANDEY PATTON, D.D., LL.D.,
of the Princeton Theological Seminary, spoke as follows:*

"MR. PRESIDENT: I recognize this as a glad day in the history of Union Theological Seminary, and I bring you the very cordial congratulations of every one of my colleagues in Princeton. Three of us are here to-day, and I regret that it was not possible for all of us to have been here this morning to listen to the thrilling story of the toils and triumphs of a sister institution.

"When Dr. Hitchcock speaks it always rains metaphors. His sentences set the bells of memory a ringing, and I am sure that the music of his words this morning will linger with us for many days to come. For myself I can sincerely say that any feeling that I brought with me in regard to the common interests which these neighboring Seminaries are entrusted with has been intensified by what I have heard this morning.

"Those who are given to the minute study of certain subjects say that there is a shade of difference between Princeton and Union. I will not debate the question, nor even deny the assertion ; but I am sure that these Seminaries are far more alike than some seem to suppose, and that there is good reason for great reciprocity of feeling between them—that in fact there is a great deal of such reciprocity. I remember very well a speech that Dr. Shedd made in the Old School Assembly, at Albany, a little before the Re-union. He was replying to some objections to Re-union that one was apt to have in those days, and by way of showing how the theology of the two branches was to all intents and purposes the same, he said that in Union Seminary there was no theological treatise more universally thumbed than Hodge's 'Outlines.' I could have told Dr. Shedd even then—and I was in a position to speak with authority, for I had but recently graduated—that no Princeton student considered his outfit complete until he had 'Shedd's History of Christian Doctrine' on his shelves.

"And how our debt to Union has been accumulating since then ! Most of us, I fancy, could name the man to whom we are indebted for nearly all we know about 'The Creeds of Christendom (I do not mention the remaining works of Dr. Schaff, because I never tried to catalogue a library in a ten minutes speech.)

"Speaking of the Re-union, however, reminds me that some time ago I printed a sentence which has been quoted several times since—for no other reason I am sure than its transparent truthfulness. I said that 'Henry B. Smith was the hero of Re-union.' So he was ; and if this were his only glory, this in the minds of some men were glory enough. But this was not his only glory. The last generation had three great Presbyterian controversialists in the sphere of dogmatic theology ; William Cunningham, Charles Hodge, Henry B. Smith. Each was supreme in his

special department ; and Henry B. Smith, we do not hesitate to say, was a monarch in the sphere of historico-philosophical discussions pertaining to theology. I beg Dr. Hitchcock's pardon. I have called Dr. Smith a controversialist. Perhaps I ought not to have done it, in view of what we heard this morning. I know that the theology of Union Seminary is 'irenic.' But I could not help thinking when Dr. Hitchcock told us so this morning, that if Dr. Smith was irenic when he wrote his review of Draper, and his criticism of Mill, and his refutation of Whedon, I would have given anything to see him when he was roused.

"I wish that my friend Dr. Hodge were in my place, for I should like you to know what a representative dogmatician thinks of Dr. Smith's systematic theology. I will not attempt to give his estimate of that work, but I am telling no secret when I say that the Students of Princeton Seminary are in the habit of reading this volume in connection with Dr. Charles Hodge's Systematic Theology, and that they do it under the advice of their Professor. I may be allowed to say a word in regard to the recently published volume of Apologetics, as it falls within my own department. It is a fragment they say; in one sense a fragment, and yet in another not. The foundations of the building are not the building; and we have here the foundations of a Cathedral the like of which does not exist. The plans and specifications of the architect are not the building, yet they have a completeness of their own; and in this volume we have the defences of Christianity sketched by a great architectural genius with a comprehensiveness which, I think I may soberly say, cannot be duplicated by any thing in the literature of Apologetics.

"I make these references not only that it may appear that we are not slow to reciprocate the compliment paid us by Dr. Shedd in his Albany speech, but also for the sake of illustrating the common interest which our two Seminaries have in this exhibition and defence of the reformed theology; for it is as true of Seminaries as it is of individuals, that they show their faith by their works.

"There are other points of comparison to which, if time permitted, I might allude, and which are interesting as showing how much we hold in common. For example, we teach the Shorter Catechism in Princeton: it is part of our regular curriculum; but

you have the largest library in America of the sources that went to make the Catechism. Princeton has given the world the most elaborate system of Calvinistic Theology ; and is only waiting for Dr. Schaff to complete his work in order to credit Union with the greatest Church History rubricised under Calvinistic conceptions. Princeton has produced the best commentary on the Confession of Faith ; but you, Mr. President, have a colleague, and I am glad to say that he is my colleague in a function that represents and conserves the spirit of the Re-union, who carries about with him, I verily believe, more knowledge of the history of that Confession than any living man. We robbed an influential pulpit in New York in order to enrich ourselves, but we were only following your example. I thought however, that in as much as we did not take Dr. Paxton out of New York until it was sure that another Dr. Paxton was to take his place, there was some small balance in favor of Princeton ; but when I remember that the second Dr. Paxton is filling Dr. Hastings's pulpit, I must admit that we are even.

“ Each of these neighboring Seminaries has had a history, and each has an individuality corresponding to its history. But there are some things that they both stand for.

“ I think in the first place, it may be conceded—and I am not taking Princeton and Union singly, but all the Seminaries of our own and of other denominations in proof of the fact—that we know something in this country about theological education. I do not say that our system is perfect, but we certainly have no reason to be ashamed of the equipments which we have for the prosecution of theological study in America.

“ When these two Seminaries—I speak of them because they are naturally in mind, though I by no means wish to imply that the same is not true of the other Seminaries represented here to-day—are giving evidence that they realise that theological learning must keep pace with the advances made in other spheres. Biblical theology is with us as it is with you, and as it ought to be, a distinct theological discipline ; and in both Seminaries, I do not doubt, is destined to be a department of growing importance. We are well informed of the leading part that you are taking in Assyriological study. We realise its importance, and do not mean to be far behind.

"And what is by no means a matter of slight consideration, these Seminaries represent and are witnesses to the living power of the Reformed Theology. Whether you prefer the Swiss, or the Dutch, or the Puritan form of that theology does not matter so much. It is the Reformed Theology ; and whatever may be its prospects in the old world, in this country at all events it is neither somnolent nor moribund.

"The danger to which a Theological Seminary is exposed is that of fostering a spirit of cold intellectualism. Apart from the influence of vital piety which was so happily alluded to in the address this morning, I do not see how this can be avoided. There are, however, two circumstances in connection with our position that tend to keep us from falling into this mistake. One is the practical end for which our Seminaries are equipped. Our business, it must be remembered, is to make ministers. We stand in first relation to the practical life of churches. In this fact lies one great part of our strength, and our great safe-guard against a tendency to a merely speculative development. Another safe-guard is found in the polemic relation in which we are placed. For it is useless to deny that a great fight is going on, and it is as useless to pretend that we can hold the position of impartial spectators of the conflict. We hold a brief for the supernatural. We have accepted retainer fees for revelation. We can take but one position in this great debate ; and we can look forward with the fullest confidence to its outcome. The relation of the conflict, and its results, have been strongly expressed by one who will be recognized as authority by all of us here to-day. On the last page of Dr. Smith's Apologetics I read this striking utterance : 'The fight will be between a stiff thorough-going orthodoxy, and a stiff thorough-going infidelity. It will be Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, John Stuart Mill or John Calvin.'

VII.

PROFESSOR FISHER'S ADDRESS.

The New Haven Theological Seminary was represented by the Rev. Professor GEORGE PARK FISHER, D.D., LL.D., who spoke as follows :

"MR. PRESIDENT: The remarks of Professor Patton are of so irenical a character, as regards this Seminary, that there is no room for any one to pacify a contention, and so there is no room for me to gain the blessing of the peace-maker.

"I bring the congratulations of the Theological Faculty at New Haven to the Trustees and to the Faculty of this institution, and to the Students also, for I would not overlook the young men in the gallery, although they have chosen to *overlook* us. We congratulate you on your advancing prosperity, and especially on the completion of these comely and commodious buildings. There is no need to express the hope that you will not be unduly elated by these evidences of growth. It is sometimes said among us in New England that Harvard is not only a great College, but *consciously* so. There is a story, which must have had its origin there, that President Kirkland was accustomed to pray in the Harvard Chapel that 'the Lord would bless this and all other *inferior* institutions.' I hope that no supplication of this sort will ever be offered here.

"I like the Union Seminary, and feel at home in the atmosphere that prevails here. I knew Robinson and the saintly Dr. Skinner. I had a more intimate acquaintance with Henry B. Smith. It may remind us how much more our life is than life in the flesh, that to many to-day this place seems filled with his presence. For the existing Faculty I cherish a sincere regard, and an admiration, which, were it not for their personal presence, I should be glad more fully and freely to express. There is, and has been, here the spirit of faith and of freedom. Faith and freedom—both are necessary. We have to maintain the Faith. 'Other Foundation can no man lay than is laid.' When we are asked to desert Christ, we can only say, as of old Peter said: 'To whom shall we go? Thou hast the words of eternal life.' But we

must have freedom. There is no intellectual life except in the air of liberty. He who deprecates discussion, looks with a jealous eye on investigation, and with a hostile eye on its verified results, may think himself a friend of the Christian cause, in these times; but he is mistaken.

"It is one of the pleasant things of an assembly like this that it brings together so many representatives of different institutions, and of different types of theology. Before leaving home to comply with your invitation, I was reminded of a letter which I received, some years ago, from the late venerable Dr. Hodge, of Princeton. From that letter I copied a few sentences which I beg leave to read. The date of the letter is March 4, 1873. 'Old things,' writes Dr. Hodge, 'in many senses of the words, are passing away. Old controversies and diversities of opinion are passing out of view. New forms of error are arraying themselves against the truth by which we live; and in opposition to these errors, those more or less formerly estranged may find themselves united in heart and hand. I dread being estranged from any who really love and worship our common Lord and Saviour. I shall, therefore, gladly embrace every opportunity to get nearer to you and to your associates in New Haven.'

"There spoke out a Christian heart! Under all these differences, which do not touch the vital faith, there is a common fellowship. How fine an utterance is that of Richard Hooker: 'There will come a time when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.'

"Permit me, in closing, to express the fervent wish that this institution may continue to flourish, and that its intellectual and spiritual prosperity may never fall behind its external advantages."

VIII.

PROFESSOR MOORE'S ADDRESS.

The Andover Theological Seminary was represented by the Rev. Professor GEORGE FOOT MOORE, who spoke as follows :

"On the part of the Theological Faculty in Andover I desire to express to you, Mr. President, to the Directors and Faculty, to the friends and Students of this Seminary, our warmest congratulations upon the accomplishment of this monumental work, and our hope that all that has been and is, may be but the earnest of a still greater future in the service of God and His Church.

"While I listened this morning to the story of the struggles and achievements of the Seminary in these fifty years as President Hitchcock told it in his imitable way—a history which I am sure must inspire us all to do our own work with more faithfulness and more faith, I was reminded how closely and in how many ways Union Seminary has, ever since its foundation, been connected with Andover.

"The great name of Edward Robinson, the man, I think it may be fairly said, who first earned for American scholarship the right to be judged on equal terms with that of the Old World, belongs to Andover as well as to Union. For if the solid pillars of his fame were built up after he was called to New York, it was in Andover, from Moses Stuart, the patriarch of Biblical learning in America, as Dr. Schaff has truly called him, that he received the inspiring impulse that determined his career; it was in Andover that 'the pupil of Gesenius' began his work as a Professor.

"Professor Henry B. Smith, too, began his theological studies in Andover, although they were soon interrupted by his severe illness. Dr. William Adams was a graduate of Andover, and, through all his life, felt for it the warmest affection. Dr. Skinner was Professor there. President Hitchcock's name, too, stands on our catalogue. Dr. Shedd was a graduate, and for nine years a member of our Faculty. Of those who have for a shorter time filled chairs of instruction here, Dr. Riggs and Prof. Hadley were Andover men.

"As I run over these names, which are held in no less honor among us than with you, I feel that we in Andover have a peculiar reason to rejoice with you to-day. And we have another and more personal reason, for three of our present Faculty have been students, two of them graduates of this institution. Dr. Hitchcock said this morning that Dr. Adams's idea of a seminary was Andover—"with improvements." We will not be behind you in appreciation. As we look to-day at your admirable organization, your superb equipment, we own that our idea of a seminary is Union—we can only say "with improvements" because we believe in the indefinite improvability of all man's works. And so, with the same ideals and aims, we would join hands with you for the work God has given us in this generation, to put into the ministry men mighty in the Scriptures, and to establish our Christian, our Reformed, faith more securely than ever upon its Biblical, that is, upon its eternal foundations."

LETTERS RECEIVED.

From the President of the United States:

EXECUTIVE MANSION,
WASHINGTON, December 8, 1884. }

MY DEAR SIR: The President has received your kind note of invitation of the 5th instant to be present at the dedicatory services, on the 9th instant, at the new buildings of the Union Theological Seminary, and appreciates fully the delicate and complimentary manner in which it is extended.

He feels a lively interest in the welfare of the Institution, and regrets that his engagements prevent his showing this in a more marked degree by his presence on the occasion referred to.

Expressing his thanks for the courtesy of your note, I am,

Very truly yours,

FRED. J. PHILLIPS,
CHARLES BUTLER, Esq.,
Secretary.
New York City.

From the venerable Historian of the United States, in kind response to a card of invitation inadvertently sent too late:

1623 H Street, N. W.,
WASHINGTON, D. C., January 23, 1885. }

MY DEAR PRESIDENT: Your kind letter gave me comfort in my four score years and four. Keep for me yourself, and bid Prentiss in like manner keep for me, the same sentiments of intimate friendship which so much contributed to make my New York life happy. Had you invited me to your grand dedication of your new buildings, I could not have gone to you; but I am exceedingly interested in the strength and increasing influence of your institution. I used to tease our friend Smith to write a history of the movement of religious thought in New England. Is no one left to do the work which he did not find time to execute? I want to see Edwards and Hopkins and the others all in their place, and the lines of their influence followed out.

I am, and shall ever remain, with affectionate regard,

Yours most truly,

GEO. BANCROFT.

To DR. ROSWELL D. HITCHCOCK.

From Ex-President Woolsey :

NEW HAVEN, December 8, 1884.

CHARLES BUTLER, Esq.

MY DEAR SIR : I thank the Directors and the Faculty of the Union Theological Seminary for the invitation to be present at the dedication of the new buildings, and I give you especial thanks for your hospitable request to be your guest. But I am obliged to decline for two reasons : one of which is my deafness, which disables me from hearing very much of what is said on public occasions ; and the other, that I feel it necessary in the uncertain weather of this part of the year to refrain from going far from home, unless some absolute duty seems to require it.

Respectfully and truly yours,

THEODORE D. WOOLSEY.

From the Hon. David Dudley Field :

MR. DAVID DUDLEY FIELD regrets extremely that necessary absence from the city will prevent his acceptance of the kind invitation of the Directors and Faculty of the Union Theological Seminary to attend at the dedication of their new buildings, on Tuesday next.

64 PARK AVENUE, December 6th, 1884.

From Assistant Bishop Potter :

NEW YORK, December 5, 1884.

MY DEAR MR. BROWN : Your kind note of the 2d, has just reached me, and I am heartily sorry that an engagement which takes me out of New York on Tuesday next, is likely to deprive me of the pleasure of accepting the invitation which you are good enough to convey to me. I may, however, at least claim the privilege of offering to you and those associated with you, my hearty congratulations on the completion of your new and noble home for the Union Theological Seminary. It is an occasion in which all Christian scholars may rejoice, for the literary hospitalities of the Union Seminary have been so generous, as well to students of other communions as to your own, that they have a very genuine, if somewhat selfish interest in your prosperity. More than this : among your Faculty are the names of those whom all friends of Christian learning and thorough ministerial training may well delight to honor, and to whose services I should account it an honor to pay my respectful tribute. Hitchcock and Schaff and Briggs, and their distinguished associates, are teachers with a far wider constituency than that within the bounds of their own ecclesi-

astical fellowship ; and if we envy you the possession of these stars of the first magnitude, it is not because we are not willing to rejoice in their brilliant beams.

With every best wish for the Union Theological Seminary, believe me, dear Mr. Brown,

Very faithfully yours,

HENRY C. POTTER.

From Dr. Richard Salter Storrs :

80 PIERREPONT STREET, }
BROOKLYN, December 5, 1884. }

DR. STORRS presents his compliments and congratulations to the Directors and the Faculty of the Union Theological Seminary, and regrets that previous engagements for Tuesday the 9th instant, forbid him to accept their kind invitation to the service of consecration then to be held.

He hopes that the whole history of the Seminary may be full of Christian faith, usefulness and power.

Besides letters from numerous friends and benefactors of Union Seminary, cordial salutations were received from other Theological Seminaries, many of which were represented by one or more of their Professors personally present, as follows :

- ANDOVER THEOLOGICAL SEMINARY.
- AUBURN THEOLOGICAL SEMINARY.
- BANGOR THEOLOGICAL SEMINARY.
- DREW THEOLOGICAL SEMINARY.
- GENERAL THEOLOGICAL SEMINARY, N. Y. CITY.
- HARTFORD THEOLOGICAL SEMINARY.
- LANE THEOLOGICAL SEMINARY.
- NEWARK GERMAN THEOLOGICAL SCHOOL.
- NEW BRUNSWICK (N. J.) THEOLOGICAL SEMINARY.
- NEW HAVEN THEOLOGICAL SEMINARY.
- NEWTON THEOLOGICAL INSTITUTION.
- PRESBYTERIAN THEOLOGICAL SEMINARY OF THE NORTHWEST.
- OBERLIN THEOLOGICAL SEMINARY.
- PRINCETON THEOLOGICAL SEMINARY.
- ROCHESTER THEOLOGICAL SEMINARY.
- WESTERN (ALLEGHENY) THEOLOGICAL SEMINARY.

Letters were received also from the following Universities and Colleges:

ADELBERT COLLEGE OF WESTERN RESERVE UNIVERSITY.
AMHERST COLLEGE.
BELLEVUE HOSPITAL MEDICAL COLLEGE.
BOWDOIN COLLEGE.
BROWN UNIVERSITY.
CARLETON COLLEGE.
COLUMBIA COLLEGE.
CORNELL UNIVERSITY.
DARTMOUTH COLLEGE.
HARVARD UNIVERSITY.
HOBART COLLEGE.
JOHNS HOPKINS UNIVERSITY.
KNOX COLLEGE.
LAFAYETTE COLLEGE.
MARIETTA COLLEGE.
UNIVERSITY OF MICHIGAN.
COLLEGE OF NEW JERSEY.
UNIVERSITY OF NEW YORK.
OLIVET COLLEGE.
PARK COLLEGE.
COLLEGE OF THE CITY OF NEW YORK.
ROBERT COLLEGE (CONSTANTINOPLE, TURKEY).
RUTGERS COLLEGE.
UNION COLLEGE.
UNIVERSITY OF VIRGINIA.
WABASH COLLEGE.
WESTMINSTER COLLEGE.
WILLIAMS COLLEGE.
UNIVERSITY OF WOOSTER.
YALE COLLEGE.

UNIVERSITY OF MICHIGAN



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